L.15.36

Certaine Sermons vpon the 2, 3, 4, 5, 6, 7, and 8. Verses of the eleuenth Chapter of S. *Paule* his Epistle to the ROMANES.

Sm 8 61.7

Preached in the Parish Church of Northiham, *in the County of* Sussex, *in the Moneths of* Iuly, August, *and* September, *this last yeare*, 1611.

By IOHN FREWEN the ordinary Pastor there.

Esay 30, 1, 10.

Wo to the rebellious Children, sayth the Lord, that take Counsell, but not of mee; and couer with a couering, but not by my Spirit; that they may lay sinne vpon sinne.

Which say to the Seers, see not; and to the Prophets, prophesie not vnto vs right thinges: but speake flattering things vnto vs; prophesy errors.

LONDON,
Printed for Richard Bankworth, dwelling at the signe of the Sunne in Paules Church-yard,
1612.

1518:90

To the right worſhipfull,

Thomas Couentrey Eſquire; of Hill, and *Croome Debitat* in the County of Worceſter; Grace, Mercy, and Peace *from God our gracious and Heauenly Father, and from our bleſſed Lord and Sauiour Ieſus Chriſt.*

AS about the ſpace of ſixe and twentie yeares ſince (Right Worſhipfull and right deare in the Lorde) I dedicated to your worthy Father (that iuſt & vpright iudge (as a teſtimony of my thankefulneſſe for his manifolde fauours, and for ſome other reſpects which I then remembred) certaine fruitful inſtructions (as the firſt fruits of my ſtudy and paines-taking in the miniſtry of the Goſpel) which hee wel eſteemed and accounted of: So now, for the reaſons heereafter expreſſed, haue I preſumed to preſent to your ſelfe, (though a little yet) a liuely image

of my progresse and growth in the mayne duties of that calling, which no lesse then your godly Father, I am wel assured, you do affect. But yet, from a priuate & perticuler respect and consideration of your selfe, the principall motiue (as I freely confesse) for the diuulging of these Sermons, did not spring at the first, but euen as the Lord God (according to his mercifull prouidence and mighty power, for the good of his children) dooth oftentimes fetch light out of darkenesse, good out of euil, honour, and glory, out of that which in it selfe is loathsome and dishonorable; euen so, from the verie corrupt affections of some of the hearers, traducing & reproaching, wresting and peruerting them, hath beene deriued the especiall cause of their publication. Whereas otherwise, as a broken voyce sounding in the Ayre, woorthy of no regarde, they had clearely fleeted and vanished away. Many of the particuler cauils and obiections of such detractors, in an Apology, directed to some of the principal Knightes and

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Gentlemen, and to all others truely fearing God in the East part of our Countie, both Ministers and people, I haue alreadie discouered and confuted at large. Which Apologie, howsoeuer (by some others wel affected, and by my selfe at the first) it was thought fit to be published in as common and general a maner as the Sermons themselues; yet vpon later cogitations, I resolued otherwise. For when I haue done my best endeuour for the clearing of mine innocency, touching both Doctrine and life, in the Consciences and experience of such, who dwelling in our Coasts, might be induced by the secret whisperings and backbytings of the contrary-minded, to iudge amisse, and so to speake euill of the way of saluation; it is enough for mee, though the whole world besides remayne ignoraunt of my condition, and that for euer.

As the Lord God decreed from euerlasting, that there should bee a difference betweene man and man; and that out of one lumpe or masse there shoulde spring

two seedes: The elect contained vnder the seede of the Woman, and the Reprobate or malignant Church comprehended vnder the name of the Serpents seed. So if it may please you to take a serious view and consideration of these ensuing Sermons, you shall clearely discerne, that in teaching and discouering the seuerall notes and markes of this difference, as they are distinguished in the word of God (a Doctrin most vnsauoury and vnpleasant to the Naturall and vnregenerate man, and that the people vnto whom they were preached, might be directed & retained in the good and right way that leadeth vnto life, and haue their steppes turned from by-wayes and crooked pathes which tende vnto death, consisteth the maine scope and drift of them al; & that there is not so much as one sentence bending it selfe to the reproach or disgrace of any other: but onely of such, who by continuance in euill dooing doo disgrace themselues. According to my measure, which your worship knoweth well enough

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to be but weake and ſmal, you ſhall finde our Lord Ieſus Chriſt in euerie Sermon diſcouered and pointed out (though nothing ſo learnedly, eloquently, or methodically as many others of greater gifts & graces vſe to do, yet) ſo truly, ſincerely, and faithfully, I truſt, to bee the way, the truth, and the life, that you may haue cauſe to conclude & to reſt reſolued, that howſoeuer through the malice of the Deuil, in the ſlaunderous tongues, and deſpightful endeuours and attemptes of his inſtruments, the courſe of my miniſtery be much interrupted, and verie often returned into mine owne boſome agayne, without any good effect in ſome that hear it, yet doo I vnfaignedly deſire the good and ſaluation of euery one, without difference and reſpect of perſonnes, and that I apply my ſelfe for the furtherance thereof, to the vttermoſt of my power.

But letting theſe things paſſe, & neyther to trouble your worſhippe, nor to grieue my ſelf any further in diſcourſing of them, I wil now briefely, through your patience,

patience, shewe the Reasons that mooued mee to the Dedication of these my poore Labours, vnto your selfe, which are in number foure.

First, because I haue founde by long and sure experience, that as you haue succeeded your good Father in all the rest of his Vertues and good Qualities; so also, in vnfaigned Loue and kindnesse to wardes mee and mine: Nay, if (vvithout note of Flatterie) I may bee bolde to speake, what I haue alwayes found to bee true, the Loue and Fauour which I did enioy in your Fathers dayes, sustayned no ebbe by his decease, but beecame rather freshly renewed, and verie comfortably flowing with encrease; yea, and (wherein it resembleth the Loue of our Heauenly Father, and much swarueth from the ordinarie Loue of most mortall Men:) it deminisheth not, but dayly groweth more and more with the time. For the ordinarie feeling and experience whereof, what shall I render? Nay, what can I render in any competent measure?

ſure? Siluer and Golde haue I none, and although I had, yet (God bee praiſed for it) you neyther neede it, nor expect it (I am ſure) at my hands. Well, ſuch as I haue, I heere make tender of. Accept therefore (I beſeech you) theſe fewe Meditations, as our Sauiour Chriſt did the poore Widdowes Myte; How meane ſoeuer it either bee indeede, or may ſeeme to bee, (beeing compared with ſome other Workes of Learned men) yet is it a great part of the beſt of ſuch Riches as I poſſeſſe: And if it were much better then it is, yet ſhould I as willingly beſtowe it vpon you and yours.

A ſecond Reaſon is, becauſe that the whole ſumme and ſubſtaunce of two or three of the firſt of theſe Sermons heertofore haue ſounded in your Worſhips eares: at what time they found ſuch kind entertainement, that although they now come accompanyed with diuers others, yet do I fully perſwade my ſelfe, their welcome therefore will bee no whit the leſſe, but

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rather so much the better; yea, and so as henceforth they shal haue a resting place, not in your house alone, but euen in some part of your very heart, and that for euer.

Thirdly, that by this meanes occasion and opportunity may bee offered to adde some little helpe for the furtherance of the peoples saluation in that my Natiue Countrey. From which though I bee seperated in person and habitation, yet not in affection and good will: and the good whereof, in the best things that are, I cannot but vnfaignedly wish and desire. Which wish and desire of mine, by the commending of this to your Worships patronage and protection, wil bee greatly furthered and holpen forward, I know, to a good effect. And last of all, which yet is not the least of all, that vnder your Name and Title, I might expresse some thankefulnesse to the right Christian and vertuous Gentlewoman your wife, and to her Godly and Religious Parents, who now loue mee, not for your sake alone (as

I clearely discerne) but for the truth, yea whose Loue and Fauour, whose readynesse and chearefulnesse (euer since I knew them) by all good meanes, by themselues and by others, to do me good, hath beene, and is so exceeding great, that as I freely confesse, I haue not onely admyred it, but beene in some sort astonished at it, considering howe free it is alwayes from all desert. But to conclude, if I for my part, see verie good and sufficient cause to reioyce and praise God, as I doo indeede, for your daily growth in fauour both with God and men, for the Riches of Gods mercie and bountifulnesse bestowed in plentiful measure vppon both your bodie and minde in heauenly and in hnmain Wisedome and Knowledge, and in manie other fit and necessary guifts and graces; for your Health, Peace, and Prosperitie; for Gods Blessinges and Fauour in your louing and faithfull yoake-fellow, being a chearefull and faithfull helper, as I am wel aßured, aswel in matters of Religion, as of this life; and for that godly Stocke

and

and generation from which shee is discended (the fellowship and society whereof, to your very great comfort you do inioy.) As also, for diuers other particular respects which I might remember, & that aswel in your little Oliue braunches, as otherwise; and if there bee good and sufficient cause for mee, to pray vnto God to blesse and sanctifie these, and euerie of these, to your ioy and consolation; yea to multiply his mercies in them, and in euerie of them, as your dayes and years: How much more cause you your selfe then haue to reioyce and praise God, for such special loue; and how much more zealously and feruently it behoooueth you to pray vnto him, to sanctifie them for you, and your selfe for them; that so in your selfe, in them, and euery of them, the Name of God may be glorified, and your own soule and Conscience strengthened and confirmed by them, in the vndoubted hope and assurance of eternal life. I neede not vrge it, as being out of doubt, that with godly Wisedome and Consideration, you

do

do daily remember, and take it to heart. And thus craving pardon for this boldneſſe, I now take my leaue, and commend your ſelfe, and al yours, to the Grace and Fauour of God, in Ieſus Chriſt. From Northiham *in* Suſſex, *this fiue & twentith of March.*

1612.

Your Worſhips in each Chriſtian dutie to be commaunded,

Iohn Frewen.

Certaine Sermons vpon the 2. 3. 4. 5. 6. 7. and 8. Verſes of the 11. Chapter of Saint *Paule* his Epiſtle vnto the ROMAINES.

Verſe 2.

¶ *Know yee not what the Scripture ſaieth of* Elias, *how hee maketh requeſt vnto God againſt* Iſrael, *&c.*

THe whole Doctrine and circumſtances of this 11 Chapter (generally conſidered) conſiſt of two eſpeciall and principall parts. In the firſt whereof, the Apoſtle prooueth by many Arguments and authorities that there ought not to bee an vtter deſperation of the

Iewes, as if they were all generally reiected and forsaken. And in the second part, hee directeth his speech vnto vs Gentiles, that we should not too proudly esteeme of our selues, & despise them. In the first, his purpose and meaning is, to comfort and encorage the Iewes: and in the second, to perswade the Gentiles to modesty and humblenesse of minde. *This is the generall scope.* As touching a more particuler consideration, the Apostle in the latter part of the former chapter, hauing preuented two sundry obiections of the Aduersaries, which might seeme to haue beene gathered in defence of the Iewes: Now in the beginning of this Chapter (both for the more effectuall clearing of himselfe from al malice towards the same people, and for the better vnderstanding of his Doctrine) hee applyeth himselfe to the preuenting of a third Obiection, as though it should yet further be said vnto him by some one

of

of the Iewes, It must needes follow vpon the Doctrine you haue deliuered before, that God is mutable, and hath now vtterly cast off the Iewes from the Couenant of his grace and mercy, whereas they haue alwaies hitherto beene his chosen and peculiar people. To which Obiection, the Apostle answereth by a very vehement deniall in the first Verse, saying; *God forbid.* As if he saide, although I haue spoken of the reiecting and casting away of the Iewes, yet I neuerthoght, much lesse saide, that they all generally are reiected and forsaken. God forbid (saith S. *Paul*) that any such cogitation shoulde enter into my heart, or be once vttered with my mouth, for it were a most wicked & damnable opinion to be so perswaded. This is the sence & purpose of this Obiection, and of the Apostles aunswere thereunto. The which answere, hee prooueth and amplifyeth in the next wordes, by three most excellent reasons.

sons. The first reason hee draweth from his owne example, in the latter part of the first verse. *For I also* (saith he) *am an Israelite of the seede of Abraham, of the Tribe of Beniamin.* His Argument lyeth thus: If God haue reiected all his people, without exception from the pertaking of his grace, then shoulde I bee reiected and cast off, (*For I am an Israelite as they are.*) *But sure I am* (saith S. Paule) *that God hath not reiected nor forsaken mee*: therefore all Iewes generally are not cast off. The second reason of his denial, he deriueth in the second Verse, from the fore-knowledge of GOD. *God* (saith he) *hath not cast away his people which hee knew before.* By the fore-knowledge of God in this place, not vnderstanding a generall knowledge, (for so should it comprehende as wel the wicked as the godly) but by fore-knowledge, he heere vnderstandeth a knowledge, ioyned with an election and acceptation of some by speciall

fauour,

fauour, whom he had ordained to eternall life; according as in this sence is the word so taken, *Verse* 1, 6. *Rom.* 8, 2. *Ioh.* 10, 1. and in diuers other places. As if he had said, God will neuer vtterly forsake those whom hee hath eternally elected. God hath eternally elected some of the Iewes; therefore all the Iewes generally are not forsaken. The thirde reason, which the Apostle produceth, for the proofe and confirmation of his former deniall, is contained in this Text which I haue read vnto you. And it is drawn and deriued (as you see) from the example of that time wherein *Elias* liued: As if he should say, Euen as in the daies of *Elias* the Lord God reiected not all the people of *Israel* generally and without exception, but amongst an innumerable company of prophane & wicked Idolaters, reserued yet, and safely kept to him-selfe a certaine number, yea and not a fewe, but manie thousands; which men ser-

ued the Goddes of the Gentiles, nor were defiled with their abhominations: euen so of his infinite bountie and goodnesse hath he at this time also vndoubtedly preserued some of the Iewes from infidelity, and whom in due time hee will exalt to eternall life: Howsoeuer the greatest multitude, thorough the stubbornnesse of their owne hearts, and Tyrannous cruelty against the Son of God, and his faithfull seruants, doo most miserably remaine in the state of condemnation.

Nowe, for the Doctrines which may arise from hence for our com-
Doctr. 1. fort and instruction. The first point most necessarily concerneth all the faithfull Ministers of Iesus Christ, as namely; That to the ende the Doctrines and exhortations which they teach and deliuer vnto the people of God, in the publick Ministry & preaching of the Gospel, may cheerefully and without suspition bee heard, be-

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leeued, embraced, and obeyed, they therefore bee euermore Religiously careful to approue and confirme that which they teach, & that wherunto they exhort, by the expresse testimonies and authorities of the Scripture. This (as you see) is heere necessarily gathered from this example of the Apostle S. *Paule*, who knowing well that the Iewes would be ready to cauell against his former Reasons, as though hee shoulde arrogantly conclude, that the promise of saluation was fulfilled in himselfe, and in a few others like vnto him: he therefore in this 3. place, hath recourse to the authority of the Scripture, the which hee knew without manifest wickednesse could not be contradicted. Approuing thereby, that as in the daies of *Elias*, the Lorde preserued verie many frō Idolatry, which *Elias* knew not; euen so at this time, did many of them belong vnto Goddes election, although they could not be discerned

in the world. Heerin for further confirmation, we haue not onely the example of the Apoſtle *Paule* in manie other places, together with the examples of all the reſt of the Apoſtles, as we may ſee in their ſeueral Epiſtles and writinges: but euen the example alſo of our lord Ieſus Chriſt himſelf, hauing relation for the confirmation of his Doctrine (as we may ſee in diuers places of his Goſpell) ſomtimes to *Moſes*, ſometimes to *Dauid*, ſometimes to one place of the Old-Teſtament, and ſomtimes to another. And now if the holy Apoſtles of Chriſt, who could not poſsibly erre, nor bee deceiued in any point of Doctrine, which they ſhould teach and deliuer vnto the people of God (as writing by the inſpiration of Gods ſpirit, and ſpeaking as they were moued by the Holy-Ghoſt.) If they thought it an neceſſary point of Chriſtian Wiſedom, both in regard of the diſcharge of their own duties, and for the good

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and ſaluation of Gods people, to approue and confirm their Doctrine by the authority of the Scripture. Nay, if our Lord Ieſus Chriſt himſelfe, the author of truth, and truth it ſelfe, ſubmitted himſelfe heere-unto: Much more then ought all the Miniſters to doo the ſame at this day, as being of themſelues ſubiect vnto errour, and nothing ſo ſure of any heauenly aſſiſtance, but that they may eaſily both deceiue and be deceiued. Other Reaſons wherefore all Doctrine ſhoulde be prooued by the Scripture, are, becauſe that alone it is, which all men (vnder paine of condemnation) are bound to beleeue, and whereunto all other writings, teſtimonies, and authorities from whomſoeuer they proceede, and by whomſoeuer they are vttered, ought wholly to yeelde and giue place. Many oftentimes ſhew great reading in the teſtimonies of Fathers and Poets, but aſſure your ſelues (my Brethren) the holy Scripture

Reaſon 1.

Reaſon 2.

ture and written word of God is the onely Fountaine and Treasure-house from whence al truth of faith & holinesse is to be drawn and deriued, and the onely right Touchstone and perfect Directory, whereby all truth of Doctrine is to bee tryed and examined. And therefore notably. 1 *Pet.* 4. *If any man speake, let him speake as the words of God.* And Isaiah 8. *To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them.* A third reason is, because such is the Authority of the Scripture, and so hath the Lord sanctified the same for our vse, that whatsoeuer is approoued and confirmed, although it be but by one Testimony of the same, yet it excellently agreeth, and hath a mutuall relation to the rest, and no lesse reuerendly and religiously ought it to be beleeued & embraced, then if the Lord in an audible voice were plainly heard to vtter & pronounce the same from hea-

Verse 11.

Verse 20.

Reason 3.

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en. For surely if the Lorde should
t this day speake vnto vs, and to our
utward eares, as hee spake in times
ast vnto the holy Patriarks and Pro-
hets, yet would he speake no other-
wise then is contained in the Scrip-
ures. For God is no Chaungeling. Ia. 1. 17.
That which was his will when (tho-
ough the inspiration of his spirit) the
criptures were written: the same is
is will now, and shal be for euer For
heſe reasons most notably doth our
Lorde Iesus Christ match him-selfe
vith the holye Patriarkes and Pro-
hets which were before saying. *Io.* 3 Verse 11.
We speake that we know, and testifye that
we haue seene. Now he alone in the
ministery of the Gospell, may rightly
ee saide to speake and testifye that
which he doth know, and hath seene,
ho confirmeth that which hee spea-
eth by the euidence of Gods worde.
This did our Lord Iesus Christ, this
id the Apostle S. *Paul*, and this must
ll the faithfull Ministers of Iesus
Christ

Christ do at this day, and from time to time, as being otherwise guilty euen of murthering & destroying the people that hear and rely vpon them, in causing them to builde their Fayth and hope vpon erors and lies to their fearefull condemnation. It beeing no better vndoubtedly then verie errors and lyes, whatsoeuer swarueth from, or is in any measure repugnant or contrary to the word of God, dangerous to the saluation of all such as beleeue or resolue vpon it. And nowe as heerby the whole summe and substance of all Popish Doctrine is euidently approued not to be of God, as being so farre from hauing the Testimonies and authority of the holye Scripture to warrant and confirme the same, as that it is flatly repugnant thereunto, as wee shall see God willing in that which followeth: euen so it teacheth vs not only to esteem and account such alone, for the true and faithfull Ministers of Iesus Christ,

Vse.

who

who are Religiously carefull to approue and confirme that which they teach, and whereunto they exhort by the expresse Testimonies of Gods word: but also that in the fear of God we heare and receiue such Doctrines and exhortations from time to time, not as mans word, but as it is indeed the true and holy word of God, with feare and trembling, and with ioy and hearefulnesse, as the word that is able to saue our soules. According as also belongeth heerunto the notable exhortation of *Salomon*. Eccl. 4. *Take heede to thy foote when thou entrest into the house of God, and bee more neare to heare, then to offer the sacrifice of fooles: for they know not that they do euill.* And surely this is a notable exhortation, according wherunto if men and women would be religiously carefull to look to themselues when they come to the hearing of Gods worde, farre more comfortable effects of sounde knowledge, faith, repentaunce, and such

1 Thes. 2, 13
Iam. 1, 21.

Verse 17

ſuch like, would vndoubtedly enſue
then are now to be found. The grea-
teſt part of people for want of due
preparation to heare Gods word(by
Prayer before hand) offering no bet-
ter (as *Salomon* ſpeaketh) when they
are at the Church, then the ſacrifice
of fooles, receiuing little or no bene-
fit by that which is ſpoken, but re-
turne home againe from the Sermon
as ignorant and fenceleſſe, and as far
from all true feare of God, as when
they came thither: & this is through
want of grace, and of the gracious aſ-
ſiſtance of Gods ſpirit (which ſhould
before haue beene prayed for.) The
voice of the Miniſter without this,
(let him preach neuer ſo wel, and cry
neuer ſo loud) ſounding onely in the
eare, and vtterly vnable to pierce the
heart. So true is that ſaying of the
1 Cor. 3, 6. Apoſtle, *I haue planted, Apollos wa-*
tered, but God gaue the encreaſe. Thus
much from the example of the Apo-
ſtle Saint *Paule*, in prouing and con-

firming

firming his Doctrine by the authority of the Scripture. Now, in the next place, the Apostle (as you see) in this phrase of speech, taking it as a thing granted and out of al question, that the faithfull to whom hee wrot were not ignorant, but well grounded and instructed in the historie of the Scripture. *Know ye not* (saith he) *what the scripture saith?* As if he saide, I doo nothing doubt, but that you very well knowe and vnderstand the same. We necessarily learne, that it is a notable thing, when not onely the Minister, but also the people be men of knowledge, knowing and vnderstanding in some acceptable measure what the word of god propoundeth to be knowne, beleeued, embraced and obeyed. Such well grounded Christians were the faithfull *Romanes* vnto whom the Apostle wrote this Epistle, as wee may see not onely in the Inscription, but in diuers other places. And amongest the rest, *Doctr.* 2.

Verse 14 reſt eſpecially chap. 15. where he hath theſe words. *And I my ſelfe alſo am perſwaded of you, my brethren, that yee are full of goodneſſe, and filled with al knowledge, and are able to admoniſh one another.* Which words do plainly import, that although it bee vtterly vnpoſſible to attaine a full and perfect meaſure of heauenly wiſedome and vnderſtanding during this life, the perfection thereof, as alſo of al other ſpirituall gifts and graces, beeing reſerued for the life to come (at what time *wee ſhall knowe, euen as wee are* 1 cor. 13, 12 *knowne,*) yet notwithſtanding ſo excellently furniſhed therewith, according to the glorious Goſpell of Ieſus Chriſt, ought all true Chriſtians to be, as that they may be able thereby, not onely to approoue and confirme their owne faith, and the faith of others, but alſo to iuſtify and maintain the credite of the truth againſt all errors and falſe opinions, which may any way tend to obſcure or deface the ſame.

same. And for want of such knowledge, wee may see *Esa.* 1. and other places, how sharply the Lord reproueth the people of *Israel*, and compareth them euen to dumbe and vnreasonable creatures. *The Oxe* (saith he) *knoweth his owner, and the Asse his maisters Crib, but* Israel *hath not knowne; my people hath not vnderstood.* And Ier. 8,7. *Euen the Stork in the ayre, knoweth her appointed times, and the Turtle, and the Crane, and the Swallow, obserue the time of their comming, but my people knoweth not the iudgement of the Lorde.* Also Chap. 4, 22. *My people is foolish, they haue not knowne me, they are foolish children, and haue none vnderstanding: they are wise to do euill, but to doo well they haue no knowledge.* Verse 3.

The Reasons wherefore all men should be thus well acquainted with the Scriptures, are, first because they are profitable not onely to teach and instruct, but also to make vs absolute Christians; yea perfect vnto all Reason 1.

2 Tim. 3, 16, 17. Reason 2. Rom, 15, 4. good Workes. And secondly, forasmuch as to this ende and purpose they were committed to writing that by a Religious meditation and exercise of them, we might bee trained vp in the vndoubted hope of eternall life. The knowledge and vse of the Scripture therefore necessarily appertaineth to the instruction of all the Saints of God. It was written, as the Apostle saith, *For our learning*, whether we be learned or vnlearned, Gal 3, 28. men, or women, olde or young, *For there is no respect of persons with GOD*, 1 Tim. 2, 4 but as the Apostle saith. 1 Tim. 2. *He would haue all men to bee saued, and to come to the knowledge of the truth.* *Gather the people together* (saith the Lord by Moses, Deut 31. *Men, women, and* Deut. 31, 12, 13. *Children, and the Stranger that is within thy gates, that they may heare, & that they may learne and feare the Lorde your God, and keepe and obserue al the wordes of this Law.* What can be spokē more plainly for the confirmation of this truth,

truth, that it is the Lords good will and commandement, that not onely men, but, that men, women, and children, should be taught and instructed in his Statutes and iudgements. The Prophet *Dauid* thought it meet also, that the people generally should com to the knowledge of the scripture; & therefore *Psal.*1. he pronounceth him blessed *whose delight is in the law of the Lord, and in his Law doth meditate day and night.* And Ps. 119. *Blessed are those that are vpright in their way, and walke in the Law of the Lord, &c.* And a little after, *Wherwith shal a yong man redresse his way? in taking heed therto according to thy word.* He is blessed by the sentence of *Dauid*, that meditateth in the word of God: whereupon it followeth on the contrary, that hee is euen cursed that taketh no delight to exercise himselfe therein. Concerning this thing, it is also to bee obserued, what the Lord saith by Moses to the people of Israell. *Deut.*6. *These words* (saith &c.

Verse 2,3.

Verse 2,3,9

Verse 6,7,8 9,20,21,22

(saith the Lord) *which I command thee this day, shall bee in thy heart, and thou shalt rehearse them continually vnto thy children, and thou shalt talke of them,* &c. as you may see at large in that Chapter, as also *Exod.* 12. *Psal.* 78. This might be further amplifyed by many other authorities, euerie place plainly prouing, how highly God requireth that euery Father, and euerie housholder, should be so perfect and skilfull in the word, in the lawes and ordinances of the Lord, as that thereby they may not onely be comforted in their owne soules, but also be able to teach and instruct their children & families from generation to generation, in the right vnderstanding of the same. For which godly zeale and endeuour, to the practise whereof doth the Lorde himselfe verie highly set foorth the commendation of *Abraham.* Genes. 18. *I know him* (saith the Lord) *that he wil commaund his sonnes and his housholde after him, that they keepe the*

Verse 26, 27
Exo 13, 14, 15,
Psa. 78, 1, 2, 3, 4, 5, 6,
Verse 17, 18, 19.

the way of the Lord, to do righteousnesse and iudgement. Also Iohn 17. *This is eternal life* (saith Christ) *that they know thee to be the onely very God, and whom thou hast sent Iesus Christ.* Verse 3. Nowe no where is this Fountaine *Knowledge* to be had, but onely in the scripture and written word of God. It is eternall life therefore truly to know and vnderstand the scripture, and the direct way to eternall death, to remaine ignorant of the same knowledge, of necessity going before faith, without which faith there is no saluation. For hee that *beleeueth in Christ shal not bee condemned, but he that beleeueth not, is condemned already.* Iohn 3, 18. And *Rom.* 10, 14. *How shal they beleeue in him of whō they haue not heard?* Thus you see, that God (whose wisedome shineth euen in the least of his creatures) hath not ordained his word to be an idle thing or to serue onely for a fewe, but for all; yea, euen to giue the *simple wisedome, and to the childe knowledge & discretion.* Psal. 19, 7 Prou. 1, 4

cretiõ. And that as it is his wil that his Ministers should teach his people, euen all his counsell which he hath re-
Acts 20,31. uealed: so is it his wil, that his people should learne it all, to the ende they may haue hope and consolation by it, in the gouerning of their liues, and in the strengthening of their faith. Whosoeuer hath a religious care & delight to meditate & exercise themselues in the holy scripture and written worde of God, their soules shall thereby be notably fed, strengthned, confirmed, and comforted. They shal haue true peace of Conscience, ioy in the Holy-Ghost, assurance of Gods loue, and of eternall life. But as for such as haue no true delight heerein, they can haue no true peace of cõscience, no sound ioy in the holy ghost, no assurance of Gods loue, nor of eternal life. Al which notable effectes are not attributed to the word of god by any deuise of man, but vpon sufficient warrantize from the same. As in

Amos

Amos 8. wher the want of Gods word (in the preaching and hearing of it) is cõpared to an intollerable famine, famishing not only the body, but both soule & body. Whereas the Apostle S. *Peter* also saith, that *we are borne anew, not of mortall seed, but of immortal, by the word of God, who liueth and endureth for euer.* And a litle after, *this is the word that is preached among you*: whereas our Lord Iesus Christ saith also in his Gospell, *Now are ye cleane through the worde which I haue spoken vnto you.* And a little after, *If ye abide in me, and my words abide in you, Aske what ye wil, & it shalbe done to you.* And in another place, *If a man loue me hee wil keepe my words, & my father will loue him, & we wil come vnto him, and dwel with him. Hee that loueth mee not, keepeth not my words.* Many are the places that might bee alledged, but by these it is cleare, how plentifull the scripture is in setting forth the notable commendatiõ & effects of the word of God: & al to

Verse 11.

1 Pet. 1, 23. Verse 25.

Ioh. 15, 3. 7

Ioh. 14, 23. 24.

encourage vs from the highest to the lowest, to a zealous regarde of the same, as being necessary to be known of vs in euery part, and euery way to be practised, for the aduancement of Gods glory in our mortall bodies, & for the comfortable sealing and assurance of our saluation.

Vse 1. Now the euident trueth of this point, first, notably tendeth to the confutation of the Papists, whereas by their Doctrine and practise they maintaine, that ignorance is the Mother of deuotion, that inuincible ignorance is not sinne, and so no hinderance of it selfe to saluation, if men be Christened. For which cause, like the Pharises (whom Christ reproueth for it *Luke* 11.) *They take away the Key of Knowledge from the common people, and wil neither enter into the Kingdome of God themselues, nor suffer others to enter.* Obstinately affirming, that the knowledge and vnderstanding of the Scriptures, appertaine onely to great

Verse 52.

great Learned men, and not to the common multitude of men and women: which is aſmuch in effect, as if they ſhould ſay in plaine termes, that the bleſſednesſe of the heauenly kingdome appertaineth only to great lerned men, and not to the multitude of men and women. For if the kingdom of heauen belong vnto them, then (without exception) all thoſe means withall, which the Lord hath ſanctifyed for the building of them vp to that heauenly glory.

Secondly, this Doctrine notably meeteth with ſuch (as many ſuch there are) who will be readie to ſay (when they are either exhorted to labour for knowledge, or reproued for their ignorance) although I haue not ſo much knowledge and vnderſtanding in the Scripture, as you & others, yet I carry as good a mind, I haue as good intents, zeale, hope, affections, and deſires, nothing at all conſidering that whatſoeuer minde, intent, zeale, *Vſe 2.*

zeale, hope, affection, or desire, is not grounded vpon Gods worde, it is an vnsound minde, an ill intent, a false zeale, a deceitfull hope, a vaine affection, and a corrupt desire, in no sort profitable to those that haue them, but directly tending to the dishonour of God, and prouoking of his wrath. The Israelites had zeale, yea euen the zeale of God (as the Apostle calleth it) Rom. 10. but being not according to knowledge, it profited them nothing. *Vzza* had a good mind and intent in staying the Arke when he saw it shaken. 1 Chron. 13. but dooing it without the warrant of Gods word, he was fearefully punished with sodaine death. S. Paule before his conuersion had a good intent in persecuting the Church of Christ, and shall we say that hee did well? Thus wee may see that God will accept no seruice at our handes, let it carry neuer so fair shewes of Deuotion and good intents, vnlesse it be performed with sound

Verse 2.

Verse 9, 10.

Acts 9, 12, &c.

bund knowledge and vnderſtanding
ccording to his word.

Thirdly, this directly tendeth to *Vſe 3.*
he reproofe of all ſuch (as many ſuch
here are) who although they haue
eard the word of God many daies &
eares together, and enioy liberty
nd opportunity to exerciſe them-
elues therin, do yet remain but as lit-
le children that are to be fedde with
Milke, and not able to digeſt ſtrong
neate. If ſuch be asked any queſtion
concerning their worldly affairs, they
can eaſily giue an anſwere, and readi-
y render a ſound reaſon of that whi-
ch they ſay. But if they be examined
of their eſtate before God, and how
the caſe ſtandeth with them touching
knowledge of heauenly things, faith,
repentance, peace of conſcience, aſſu-
rance of Gods loue, & ſuch like, they
are found mute, & know not what to
ſay; yea & which is moſt of al lamen-
table to conſider, nothing at all aſha-
med (are the greater part) to conſider
their

their ignorance in this behalfe. This olde Popish poyson hath so infected mens hearts, as if ignoraunce were better then knowledge. And that if they say the Lordes prayer, come to the Church, carry the names of christians and Protestants, it is sufficient, and more precisenesse then necessary to labor for further perfection: wherein they most wretchedly deceyue themselues.

Vse 4. But nowe as the Papistes by this which hath been spoken, are euidently discouered to haue hard harts, and to be deadly enemies to the saluation of Gods people, in thus denying the the Bread of life in their own tongs, without speciall license, without the which, there can be nothing but assured death: and as it discouereth the wretched and miserable estate and condition of the rest, as being no other but the very state of condemnation; so it teacheth vs, not onely to glorify God, and to praise his name for

for vouchsafing vs the free passage & pure preaching of his word and Gospell, with liberty and opportunity to exercise our selues therin; but also to pray vnto him for the gracious assistance of his blessed spirite, that wee may not enioy so great a blessing in vaine, but may take the occasion and opportunity (whiles it is offered) to be builded vp from one degree of holinesse vnto another, according therunto, euen vntill we become perfect members of Iesus Christ, and enioy eternall life.

¶ *Know ye not what the scripture saith of Elias?*

The place of Scripture whereunto in these words he hath relation, is 1. *King.* 19, 10. where it is recorded, how after Elias had caused al the Prophets of *Baal* to be slain at the brook *Kishon*, *Iezebel* the wife of King *Ahab* hearing thereof, sent a messenger vnto Elias saying; *The Gods do so to me, and more also, if I make not thy Life like one of their liues*

liues, by to morrow this time. The whic
newes when Elias heard, he arose
went for his life, and came to *Ber*
ba which is in *Iudah*, and from then
went a daies iourny into the wilde
nesse, wher being refreshed and com
forted of the Lorde with meate an
drinke, and with the presence of h
holy angel, he walked in the streng
of that nourishment forty dayes an
forty nights together, vnto *Horeb* th
Mount of God: and being there ente
red into a Caue, the Lord saide vnt
him, *What dooſt thou heere* Elias? vnt
whom he answered the first and th
second time, *I haue bin very iealous fo*
the Lord God of hosts, for the children
Israel *haue forsaken thy couenant, bro*
ken downe thine Altars, slain thy prophet
with the sword, and I onely am left, an
they seeke my life to take it away. Vnt
which cry and complaint of the Pro
phet, the Lord replyeth (as the Apo
stle doth heere alledge it) that he ha
reserued to himselfe seauen thousan
men, &c. Now

NOw I will take theſe wordes as they lye in order, and out of that place gather the Doctrines as they fitly ariſe by Conference of both places; whereas the Apoſtle ſaith heere of Elias, that hee communeth with God, or maketh requeſt vnto him againſt Iſraell. The wordes of the Prophet, 1. *Kings* 19. as I noted before, are theſe; *I haue beene verie ielous, &c.* all tending to one purpoſe. 1 Ki. 19,10

For the Doctrine then, whereas Elias directeth himſelfe vnto God, and maketh his Prayer and complaint vnto him, as one fully aſſured, that as the Lorde by the Idolatrie and abhominations of the Wicked, was greeuouſly offended, ſo hee alone was able to take vengeance of them, and to giue vnto him a comfortable deliuerance. *Doctr.* 3.

Wee firſt learne from hence, that it

it highly behoooueth, and it is the par
and dutie of all true Christians to be
meruailous zealous and earnest i
hearty prayer and calling vpon God
And as at all other times, and vppon
all other occasions, forasmuch as the
Lord is exceeding rich and plentiful
in all good thinges, both concerning
soule and bodye, the least whereof
cannot possibly bee had any othe
where: so especially, in the time o
affliction and trouble, and whe
(through the rage and fury of malici
ous enemies) we be in any misery o
distresse.

Reason 1. The Reasons are, first, becaufe the
Lord God is the fountain of all found
comfort and consolation, the ioy o
the afflicted, the deliuerer of the op
pressed, and of such as are in distresse

Reason 2. And secondly, becaufe he hath pro-
mised the imparting of the riches and
treasures of his grace and fauor, vpon
no other condition, nor yet vnto any
other, but onely vnto such as humbly
beg

beg and craue the same at his handes, by faithfull and feruent prayer. Examples of such notable zeale and feruency in prayer (besides this of *Elias*) we haue in *Dauid*, who beeing oftentimes brought into so great extreamities, as that he seemed to be vtterly forsaken, flyeth still vnto God by Prayer, as vnto his onely refuge, and most humbly craueth comfort and succour at his mercifull hands: as *Ps.* 31. *Though I said in my hast I am cast out of thy sight, yet thou hearddest the voice of my prayer, when I cried vnto thee.* Verse 22.

Heerof also haue we his example. 2 *Sa.* 15. at such time as he was in great daunger of his life through the vnnaturall treachery of *Absolon*, and diuellish counsell of *Achitophel*. Verse 31. As also Chap. 24. when he felt the hand of God vpon him for his offence in numbering the people. Verse 10. Of *Hezekiah*, 2. *Kin.* 19. at such time as him-selfe with the whol Citty of Ierusalem was in great danger of destruction thorough the Verse 15, 16, &c.

mighty hoast of *Senaherib*. Of *Iehosa-*
phat, also of *Ieremy*, *Daniel*, &c. But of
all others, most notably heereunto
belongeth the example of our Lorde
Iesus Christ, whereof we read, *Math.*
Verse 19. 26. praying vnto his heauenly father
in the time of affliction, and that with
a prostrating of himselfe vppon the
ground. And now if such holy men as
Dauid, *Elias*, *Hezekiah* & the rest; nay
if the son of God himselfe, our Lord
Iesus Christ, being the Lorde of life
and saluation, thus humbled himselfe
in feruent prayer and calling vppon
God, when (as yet) in regard of him-
selfe, he had no need of any heauenly
assistance, and when as al the troubles
and anguishes which hee sustained
were free and voluntary, wholly also
for vs, and in no measure for himselfe:
How feruent & watchful then ought
we to be in this christian duty & exer-
cise of praier, wee hauing continuall
need of the Lords assistance, & in in-
finit respects being (by reason of our
sins

sins and grieuous offences) in continual danger & extremity? The consideration of which great necessitie of praier, hath caused the holyghost to vtter notable exhortations therunto, as *Rom.*12. that we should continue in praier, and 1 *Th.*5. *Pray* (saith he) *continually.* Also *Eph.6. Pray alwaies with all maner praier & supplication in the spirit, & watch therunto with all perseuerance and supplication for al Saints.* For this cause is it recorded to the notable comendation of *Anna* the daughter of *Phanuel, that she went not out of the temple, but serued God with fasting & prayers, night & day.* Heerunto belongeth the example of *Hannah* the mother of *Samuel.* 1 Sa.1,12. As also the woman of *Canaan. Mat.*15. sheweth vs a notable example of vnwearied constancie and continuance in prayer, she neuer ceasing from the same, vntil she found the Lord graciously inclined to grant her desire. And surely a man would thinke that the consideration of our manifolde wants and necessities,

Verse 12. Verse 17. Verse 18. Luke 2,36, 37.

should moue vs to a feruent constancy and continuance in prayer. For who is he so rich and wealthy, but he hath still neede of the Lords blessing and protection? whose estate so sure and vnmoueable, but it may quickely bee ouerturned and brought to nothing? And who (againe) so holy & perfect, but he hath continuall neede of the encrease of grace? All which, can no otherwise be had, but by faithfull Prayer and calling vpon GOD. Now heereunto for our better encouragement to this duty may be produced also the notable effectes which haue ensued vpon the faithfull Prayers of the Saints and seruants of God calling vpon him in the time of affliction and troble. As in the first place, what a comfortable effect did there follow vpon this prayer of *Elias*? the Lord graciously deliuering him and the rest of his faithfull, and turning the rage and fury of their cruell persecutors, to their owne feareful confusion,

fusion. The like comfortable successe had the Prayers of *Dauid*, hee beeing alwayes preserued from the wicked attempts of *Saul:* and the Lord bringing the treachery of his vnnaturall Sonne and wicked Counsellors to their owne destruction. The like regard had the Lorde also to the Prayers of *Hezekiah*, *Ieremy*, *Daniel*, &c. The notable effect that ensued also vpon the Prayer of our Lorde Iesus Christ is not to be passed ouer. *In the dayes of his flesh* (saith the Apostle, Heb. 5.) *did he offer vp Prayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.* Verse 7.

The Apostle in these wordes, not onely declaring, that our Lorde Iesus Christ in the time of his humiliation and according to his humane nature, did pray to his heauenly Father; but that he was most graciously hearde, and comfortably assured of a triumphant

phant victory ouer all the enimies of our ſaluation, according as in ſhort time afterwarde it came to paſſe in very deede. To theſe might bee added the comfortable experiences which the Apoſtles, Saint *Peter*, Saint *Paule*, Saint *Iohn*, and the reſt, had of the Lordes moſt gracious inclination to heare their prayers, and to graunt their requeſts, calling vpon him in the time of their imprisonments and greeuous afflictions. Such is the Lords bountie and goodneſſe, and ſo ready is his mighty and mercifull hand to performe that promiſe which in *Pſal.* 50. he maketh vnto all ſuch as faithfully call vppon him in the time of affliction and diſtreſſe, ſaying; *Cal vpon me in the day of trouble: I wil deliuer thee, and thou ſhalt glorifie me.* And Pſal. 145. *The Lord is neere to al that cal vpon him, yea to al that cal vpon him in truth. Hee wil fulfil the deſire of them that feare him, he alſo wil heare their crie, and wil ſaue them.*

Acts 4.
Acts 12.
Verſe 15.
Verſe 18, 19

them. Much might bee ſpoken for the further amplification of this point, but in this already deliuered, wee may finde ſufficient matter to encourage vs to a cheerefull regarde and exerciſe of this duty. And howſoeuer the Lorde may oftentimes ſeeme to neglect our Prayers, and to deferre the performaunce of our requeſts longer then wee would: yet muſt we not diſtruſt nor be diſcouraged, but alwaies comfort our ſelues with this vndoubted aſſurance, that *Hee is faithful who hath promiſed, who alſo wil doo it. For yet a little while* (ſayth the Apoſtle) *and hee that ſhall come, will come, and wil not tarry. Now the iuſt ſhal liue by faith: but if any with-drawe himſelfe, my ſoule* (ſaith the Lorde) *ſhal haue no pleaſure in him.* *Vſe.* Heb. 10, 23, 37, 38.

This Comfort encouraged *Dauid*, and therefore, 2. Sam. 22. *I wil cal on the Lord who is worthie to be praiſed, ſo ſhal I be ſafe from mine enemies.* Verſe 4.

He did not despaire, but was assured, that as the Lorde had promised, so would he not fail to giue him a comfortable deliueraunce from his enemies: according whereunto, ought no extreamities to discourage vs, eyther from hearty praying vnto God, or from reposing an vndoubted confidence of being graciously heard, in whatsoeuer we aske according to his will.

1 Ioh. 5, 14, 15.

Secondly, from the consideration of the notable zeale that was in this holy Prophet wee are taught, that with such a feruent zeale and burning affection ought all true Christians to be inflamed towards the glory and honour of God, as on the one side to apply vnto themselues, & for the comfort and reioycing of their owne hearts, whatsoeuer tendeth to the aduancement thereof, euen as if themselues were notably honoured and benefited thereby: and on the other side to be no lesse greeued with

Doctr. 4.

what-

whatſoeuer tendeth to the reproach and diſhonour of his bleſſed name: then if it were directly intended and applyed againſt themſelues. Such a burning zeale (I ſay) was in this holy and excellent Prophet, as euidently appeared, not onely in cauſing all the Prophets of *Baal* to bee ſlaine for their Idolatry and blaſphemy againſt the Lord (whereof you heard before) but in that he feared not alſo to ſhew himſelfe vnto *Ahab*, and that in the heate of all his rage and madneſſe, & in plaine and expreſſe tearmes, to diſcouer and reprooue his irreligious, lewd, and vngodly life. Such a zeale and tender affection towardes the Lords glory, was in the Prophet *Dauid*, he being no leſſe touched to the heart with ſorrow and griefe, for the blaſphemies, for the ſcornes and reproaches which were vttered by the wicked againſt the Lord, and againſt the ſincerity of his worde and worſhip, then if himſelfe in his owne perſon

1 King. 18, 18.

son had endured them all. As *Rom.* 15 out of *Psal.69. The rebukes of them which rebuke thee, fel on me.* And Ps.139 *Do not I hate them ô Lord* (saith he) *that hate thee? And do I not earnestly contend with those that rise vp against thee? I hate thē with an vnfained hatred, as they were mine vtter enimies.* Thus was *Dauid* also euen as it were deuoured & swallowed vp with the zeal of the lord; he accounted all those for his enemies, who were the enemies of God, & no lesse hating & oposing himself against them, then if they had hated & despised him, and intended against him all the mischiefe they could possibly deuise. Examples of such burning zeale toward gods glory, we haue in diuers other, as in *Moses* against the Idolatry of the *Israelites*, it beeing recorded in the 32.ch. of *Exodus*, that whē he saw the calfe which they had made, & the dancing, *his wrath waxed hot, & he cast the Tables out of his hands, brake them in pieces, burnt the Calfe in the fire, ground*

Rom.15.3. Psal.69,9.

Psal.139,21 22.

Verse 19,20

it

e vnto powder, strewed it vpon the Wa-
er, and made the children of Israel *drink*
f it. This surely was a maruailous
eale in this holy man towards Gods
lory, when he saw it so prophaned,
e being much more neerly touched
hereby with greefe of heart, then if
he vilest reproach that might be, had
eene offered to himselfe. Such a
eale also towards the Lord, had *Phi-*
ehas, Num. 25. when with his speare Verse 8.
e thrust thorow the two fornicators
for their filthy wickednes in transgres
sing Gods law. Notable also was the
eale of *Ioshuah*, in punishing the wic-
kednes of *Achan* with death, as *Ios.* 7,
25. of *Iehu* 2 *Kin.* 10. in that he slew all Verse. 16
that remained of the house of *Ahab* in
Israel, & al that were great with him,
& his Familiars and Priests, and con-
uerted the house of *Baal* to a filthy vse
In al which that he was caried with a
burning zeale towards God, himselfe
testifies in his words to *Iehonadch* the
Sonne of *Rechab*, saying, *Come with*
me,

me, and see the zeal which I haue for the Lord. The notable example also of *Hezekiah*, in breaking the Brazen serpent which Moses had set vp. Of *Iosiah* also, 2 *Kings* 23. Of *Nehemiah*, chap. 13, 25. Of the Prophet *Ieremie*, chap. 20, 9. But aboue al others most notable heerein, is the consideration of the woonderfull zeale that was in our Lord Iesus Christ, when hee saw the house of God, and the place of his worship to bee horribly prophaned and abused, with the buying and selling of Marchandize, as *Ioh.* 2. The vngodlines of the thing did so moue him to indignation, as that he forgat al respects of himselfe, & was so swallowed vp of zeale, that hee could not not forbeare such wickednes any longer, but with a scourge of Cordes whipped them all out of the Temple. We read also, in diuers other places of the Gospell, that although in outward respectes, hee submitted himselfe to his Mother, and vnto *Ioseph*

2 Kin: 18, 4

Ver: 15, 17

ſeph (whom men ſuppoſed to bee his father) yet whenſoeuer there was any queſtion concerning any particuler of his Office and calling (for the accompliſhing whereof he was ſent of his Heauenly Father into this world) hee would not yeild the leaſt ſpt that might bee vnto their affections, but rather reprooued them for the ſame. According as beſides the reprooving of his Mother. *Iohn* 2, 3. Verſe 46, 47, &c.
thereof wee haue another example, *Mat.* 12. it being there recorded, that when one told him (as hee was exerſed in teaching the multitude) that *his Mother and his Brethren ſtood without, deſiring to ſpeake with him. Who is my Mother* (anſwered he) *and who are my Brethren.* And a little after, *Whoſoeuer ſhal doo my Fathers wil which is in heauen, the ſame is my Brother and Sister, and Mother.* And Luke 14. *If any man come to me, and hate not his Father and Mother, and wife and Children, and Brethren and Siſters, yea and his owne* Verſe 26

life.

life also, he cannot be my Disciple. An
Mat. 10. *I am come to set a man at va*
Verse 35 *ance against his Father, & the daught*
against her mother, and the daughter
law against her mother in law, &c. No
that Christs meaning is to giue an
encoragement vnto children of dis
bedience, God forbid: but he teache
heerein, that the glory of God, t
faith of Christ, and the sincere profe
sion and practise of Gods worde a
will, ought to be much more dear
precious vnto vs, then our earthly p
rents and kinred, and that wee ough
rather to be at deadly hatred and co
tention with them, then to leaue a
part of that vndone, which the Lo
requireth at our hands, according
he plainly afterward expoundeth h
owne meaning, saying; *He that lov*
Verse 37 *father or mother more then mee, is n*
worthy of me, &c. Now to come to t
reasons wherefore al true Christia
ought to be inflamed with such a b
Reason 1. ning zeale of Gods glory. First, we
must

muſt know that the glory of God, is the end of all Gods counſels, and of all Gods creatures. Now, the ende which God hath appointed to all our dooinges, we are euermore to propound and ſet before vs in al and euery thing that we take in hand: but god hath appointed, that the end of al our doings ſhould be his glory: therefore his glory at all times and in all things muſt be eſpecialy reſpected of vs, and aymed at, according to that of the Apoſtle. 1 *Cor.* 10. *Whether ye eat or drink* Verſe 31 *or whatſoeuer ye do, do al to the glorie of God.* A ſecond reaſon, is, becauſe it is the end of our creation wherfore we liue, moue, and haue our being, that the name of God ſhold be glorified in our mortal bodies, & that we ſhould become ſanctified inſtruments to do that which is in his holy preſence. But howas by theſe examples and reaſons you haue herd the deſcription of true zeale: euen ſo muſt you vnderſtand, that there is alſo a falſe zeale, and

that is, when either vnder a counte
fet pretence of Gods glory, mens pr
uate and particular glory is sough
after; or when there is indeed a zeal
towards God, but not grounded, no
moderated nor directed according t
his word. Examples of the first so
of false zeale, wee haue in *Ioshua* th
sonne of *Nun*, so highly respecting
the honour and credite of Moses, a
that hee repined at *Eldad* and *Med*
for propheſying in the hoſt, and wil
led *Moses* to forbid them. *Num.* 11, 28.
And another example in the Disci
Verse 26 ples of *Iohn the Baptist*, Ioh. 3. murm
ring and complaining of the growing
and encreasing credite of Christ, so
the loue which they bare vnto the
Maister. Examples of the other sor
of false zeale we haue in the Isralites
of whom *Rom.* 10. the Apostle sayth
in plaine tearmes, that *they had th*
zeale of God, but not according to Know
ledge. In *Vzza*, 1 *Chron.* 13. and in S
Paule before his conuersion, where
himselfe

himselfe speaketh. *Phil.* 3, 6. and of this kinde of false zeale speaketh and propheſieth our Lord Iesus Christ. *Iohn* 16. *They ſhal excommunicate you* (ſaith he) *yea, the time ſhal come, that whoſoeuer killeth you, wil thinke that he doth God ſeruice.* According as of this false zeale, there is, and hath beene, most lamentable experience among the Papists. It beeing no otherwise to bee concluded, but that some of them vndoubtedly are carried headlong to all their bloody deſeignes, to the horrible maſſacres which they haue committed, and (amongeſt all the reſt of their Treacheries) to that late and moſt deteſtable Gun powder Treaſon, as at their arraignment and death they confeſſed; eſpecially, through a blinde zeale for the vpholding & eſtabliſhing of the Catholick faith which they haue falſely pretended: The Deuill thorough Gods iuſt iudgement, hauing ſo bereaued them of al ſence and remorſe, that they perſwade Verſe 2.

swade themselues, that in murthe
ring the King, the Queen, the Princ
and in effecting the destruction of a
others professing Religion, the
should performe a very merritorious
worke, greatly please God, and do
him most high seruice. But letting
this passe: other examples of true
zeale (besides those already remem-
bred) we haue in holy *Iohn* the Bap-
tist, in S. *Peter*, and in S. *Paule*, after
his conuersion: but these that haue
bin alledged, as they plainly approue
how tenderly the glory of God hath
bin respected of the Saints and Ser-
uants of God from time to time here-
tofore, they being much more grea-
ued and vexed at the prophanation
thereof, and much more fiercely pur-
suing the enemies & violaters of the
same, then euer they did any of those
that reproached them, or at any time
practised mischiefe against them: e-
uen so do they most notably tend to
teach, that the like burning zeale, and

tender

tender affection, ought to bee in vs, and in euery of vs, towards the name of the Lord our God, at this day, and from day to day, according to our ſeuerall places and callings, and the diuers occaſions that are offered. But alacke (if wee come, to the vſe and application) where ſhall a man find ſuch zeal in theſe dayes of ours, as was either in *Elias*, *Dauid*, or in any of the other, that haue bin remembered? Who is he that will not ſtorme and chafe, yea and threaten to be reuenged, when he ſhall ſee himſelfe to be mocked, deſpiſed, or vpbraided, to be ſlandered, diſgraced, or any otherwiſe miſdealt withal? But althogh the Lord of heauen & earth be neuer ſo much diſhonored before their faces, thogh they hear his bleſſed name neuer ſo much blaſphemed, his ſaboths neuer ſo horribly prophaned, his goſpel, preaching & profeſsion of it, neuer ſo reprochfully ſpokē of, althogh men be in company with neuer ſuch

vile ſwearers, heare neuer ſo prophane ſcoffing, neuer ſo vain and filthy communication proceede out of ſome mouthes, ſee the ordinance of God in his good creatures neuer ſo licentiouſly peruerted and abuſed to Pride, Gluttony, Drunkenneſſe, and exceſſe; yet where there is one that is any thing at all moued heerewith, or taketh theſe, or any of theſe things ſo to heart, as if ſuch abuſe were offered to himſelfe, that oppoſeth himſelfe againſt ſuch wicked ones, and eſteemeth them for his own enemies, who thus approue themſelues to be the enimies of the Lord? A great part doo rather take delight in them, then otherwiſe, and are much more readie to giue countenance and encouragement to ſuch maner of perſons, then once to reprooue, or to ſhew any diſlike of their vngodly wayes. Nay ſurely, if we examine yet more ſtrictly the eſtate and condition of the time wherein we liue, we ſhall finde

great

great coldneſſe and want of true zeal not onely in the common multitude of men and women, but euen alſo in many of thoſe, who haue receyued gifts and graces from God in a farre more high and excellent meaſure. It being a rare matter (the Lord knoweth) to finde a man zealous and reſolute in the trueth, ſome feare the loſſe and expence of their goodes, ſome could finde in their hearts to be more forward, but feare that thereby they ſhall incur the diſlike & diſpleaſure of great men, and of ſuch of their Friends, as affect not the cauſe: ſome make excuſe, by the contempt and troubles which enſue the zealous & reſolute profeſſion of the truth, and therefore thinke it the ſafeſt way to come to Chriſt (with *Nicodemus*) in the night, to keepe their affections ſecret, to content themſelues with a formall kinde of profeſsion, to walke in a middle courſe, to be neither hot nor colde, but Luke-warme (as was Ioh. 3, 2.

Reu 3, 15. 16. the Church of *Laodicea*) that so the Lord may spew them out at the latter end. Clean contrarie wherunto it behoooueth vs to behaue our selues, so as hauing once attained to the true knowledge of Religion and godlinesse, according to the Doctrine of Christs Gospell, and seeing clearely what the Lorde requireth at our handes, what wee ought to doo to please him withall, and what to auoyde, least he bee displeased, wee may as Children of the light, and not of darkenesse, as the Children of the day, and not of the night, boldly and constantly stande out in defence of the glorious Gospell of Iesus Christ, and beare witnesse to the sincerities thereof, and that not onely priuately, but openly, in the face of the world, saying euery one with the Apostle, *Rom.* 1. *I am not ashamed of the Gospell of Christ: for it is the power of God vnto saluation, to euery one that beleeueth.* And with the Prophet *Dauid,*

Verse 16

uid. Pſ. 119. *I wil ſpeake of thy Teſtimonies, before Kings, and will not bee aſhamed.* It followeth in the Prophets cõplaint, as you may ſee. 1 *Kin.* 19. *The children of Iſrael haue forſaken thy Couenant, &c.* In which words, wheras he firſt ſetteth thẽ forth by a title of excellency, & calleth them *Iſraelites*: we are to obſerue, that it was a great honor to the people of the Iewes to be called *Iſraelites*; yea, ſuch an honor & dignity, as was not proper to any other nation or people vnder the heauen, *Whith are Iſralites* (ſaith the Apoſtle, *Ro.* 9) that is to ſay, not Gentiles, not a people of the common ſort of men, but of the moſt nobleſt generation throughout the world. For the word *Iſrael* ſignifieth a prince of god, or a preuailer with him; & the name and title of *Iſralites* was deriued vnto them from the Patriarke *Iacob*, vnto whõ the ſame was giuen by an angel of God, who wreſtled with him, as he went frõ his Vncle *Laban* to the land of *Canaan*, & when as in the ſame cõ-

Verſe 16

Nominales, not reales.

Verſe 4.

he preuailed not, but *Iacob* withstood him vnto the end; he then saide vnto him, *Thy name shal be Iacob no more, but Israel: because thou hast power with God, thou shalt also preuaile with men.* This was the Originall of the name and title of Israelites where-withall the Iewes were adorned: they receyued the same not from the natiuity of *Iacob*, but by reason of a victorie which hee obtained euen before and with God (The Lord of his infinit goodnesse vouchsafing him greater power to resist, then it pleased himself to expresse in assayling, euen as such experience of his grace and fauor, haue the rest of his Children from day to day.) For this cause, was *Iacob* called *Israel*, and heereupon from him were they called Israelites. So then, from hence very fitly followeth, and wee may learne (by the way) that as it is a great honour vnto any Nation and people to be honoured of God with holy and honourable titles, and with

Doctr. 5.

all

all such graces, as may be vndoubted
seales and assurances of Gods speciall
loue and fauour: So on the contrary,
can there be no greater dishonor vn-
to any Nation and people, then to a-
buse the Titles wherewith God hath
honored them, and to vnseale againe
(as it were) the assurance of his loue,
in abusing the graces bestowed vpon
them. Thus stood the case with the
Iewes, they were honoured of God,
not only with the Title of *Iew* (which
signifieth a man dedicated to true re-
ligion) but also of Israelites, which
(as you herd before) was no lesse ho-
nourable then the same. According
as this, dooth the Apostle most nota-
bly approoue and confirme. *Rom. 9.* Verses 4, 5.
when he saith, that vnto them apper-
tained the *Adoption, and the glorie, and
the Couenants, and the giuing of the law,
and the seruice of God, and the promises.
Of whom are the Fathers, and of whome
concerning the flesh Christ came, who is
God ouer al blessed for euer, Amen.* I wil
not

not now ſtande to enlarge the excellency of theſe priuiledges and prerogatiues, nor alledge the many Teſtimonies of the Scripture that might bee produced for the amplification thereof, accounting this onely Teſtimony of Moſes. *Deut.* 32. to be ſufficient, where he ſaith, *That the Lorde led him about, taught him, and kept him as the Apple of his eye. As an Eagle ſtireth vp her Neſt, fluttereth ouer her Birds, ſtretcheth out her winges, taketh them, and beareth them on her wings. So the Lorde ledde him, and there was no ſtrange God with him.* But now, as after this maner without meaſure and limitation, the Lorde extended towardes them his ineſtimable goodneſſe and mercy, euen ſo on the contrary, how vnnaturally and vnthankfully they peruerted and abuſed the ſame; beſides this complaint of the Prophet *Elias*, and the diſcourſe of the Apoſtle in diuers chapters of this Epiſtle: this alſo doeth Moſes in the

Verſes 10, 11, 12.

veric

very same chapter, discouer at large. *But he* (saith Moses) *that should haue bin vpright* (that is, should haue glorified God, in walking worthy of such speciall loue) *when he waxed fat, spurned with his heele, he forsooke God that made him, and regarded not the strong God of his saluation. They prouoked him with strange Gods, &c.* But now letting them passe, and to come a little neater to our selues. As it was an honorable Title of the Iewes to be called *Israelites*, so is it no lesse honourable for vs at this day, to be called Christians; Nay, if wee marke it well, wee shall see, that the name of Christians wherewith God hath honoured vs, is farre more honourable, then euer was either the name of *Iewe* or *Israelite*. The same being deriued to vs, neither from *Iacob*, nor *Iudah*, but euen from the sonne of God himselfe, and first giuen to them that professed the gospel at *Antiochia* in *Syria*, as *Act.* 11. & importing asmuch as anointed Verse 15, 16. Verse 26.

of

of God for Kings and Priests. Again as they had the Law, so haue we the Gospell, and how surpassing excellent a blessing the enioying of the Gospell is, aboue the enioying of the Verse 17. Law, our Lord Iesus Christ, Mat. 13. doth plainly declare, where he sayth that *Many Prophets and righteous men haue desired to see those things which ye see, and to heare those thinges which ye heare by the Gospel, and haue neither seen nor heard them.* Much might bee spoken, but in one word, how high and excellent soeuer on the one side, the Lords mercies and fauours were towards the Iewes, yet much more surpassing excellent is, and hath bin his grace and fauour towardes vs. And *Vse.* how great and intollerable soeuer, (on the other side) was their vnkindnesse and vnthankfulnesse, yet neuer had the Lord such cause to complain thereof, as hee hath against our vnkindnesse and vnthankfulnesse, at this day, in contemning his worde, in disobeying

obeying his will, in continually pro-
uoking him to anger and indignati-
on, by our lewde and vnreformed
liues, although aboue many ~~other~~
other Nations and people, hee hath
choſen vs for his peculiar inheri-
tance, and beſtowed his benefits and
bleſsings vpon vs. Giuing vs the light
of his worde, and calling vs moſt lo-
uingly and familiarly thereby, to bee
his choſen people, and heyres of his
heauenly kingdome, vouchſafing vs
peace, the raigne and gouernment of
godly Princes, & whatſoeuer elſe our
harts could poſsibly deſire. But now,
whereas he hath long looked for the
true fruits of obedience and thanke-
fulneſſe at our hands, that we accor-
dingly ſhould glorify him in the true
fruits of holineſſe and righteouſneſſe
all the dayes of our life: it is found as
directly againſt vs, as euer it was a-
gainſt the Iewes; that we are as diſo-
bedient, & as gainſaying a people, as
euer were they. For ſhal we cal them

Chriſti-

Christians, that are louers of plea-
sures, and worldly profits, more then
they are of Godlinesse and Religion?
Who make no conscience of absen-
ting themselues from the hearing of
Gods word, and heare it idly & care-
lessely, when they are present, and vt-
terly without fruite? Who are vaine
Swearers, Drunkards, Whoremon-
sters, that are Scoffers, Raylers, sil-
thy Talkers, Backbiters, such as will
neuer be appeased, but giuen to con-
tention, debate, and strife? Surely,
wee may call these (and such as these
are) Christians, euen as the Iewes
were called *Israelites*; Christians in
name, but verie Atheists and Hypo-
crites in truth. And nowe, whether
verie many be not of this disposition,
and whether this be not all the Chri-
stianity that is in them; I woulde to
God, it were lesse apparant then it is.
Cleane contrary whereunto, it be-
hoooueth vs (in the feare of God) to
behaue our selues. Let vs not disho-

nour

nour the holie and honourable title of Christians, wherewith God hath honored vs. Let vs endeuour to bee Christians, not in name onely, but in truth and verity. Not content our selues, to say, Lord, Lorde, wee are Christians, wee are Protestants and Professors of the Gospell; but let vs euermore haue a care and a Conscience to amend our liues, and to be reformed in euerie thing that is amisse, according to the rule of Gods word. For this is it to bee a right Christian indeede: and thus much as touching the Title of excellencie, where he calleth them the children of Israell. Now the complaint it self, which his holy Prophet preferreth against the children of *Israel*, beginneth thus; *They haue forsaken thy Couenant*. God made a Conenant and promise to *Abraham*, *Isaac*, and *Iacob*, and to their seed and posterity, to bee their God and the God of their seed after them, that they should bee his chosen and

peculiar

peculiar people, blessed with most excellent and special priuiledges and prerogatiues, aboue all other Nations & people throughout the world. The Conditions of this Couenant were, that they shold *Walk before God & be vpright*, that they shold worship him alone, loue him aboue al, feare him aboue all, pray vnto him onely, acknowledge him to be the only author and fountaine of all good things, and therefore depend vpon him and trust in no other, and so foorth as is comprehended in the two Tables of the ten Commaundements. Now this Couenant, by their Idolatry and other abhominations, they forsooke (as the Prophet heere complaineth) transgressed the Conditions thereof, and so worthily moued and prouoked the Lord to anger. In a very few words then will I comprehend one point more from hence, & so conclude for this time. We heere learne and obserue, that as to con-

Doctr. 6.

nue

nue constant in the faith and feare of God, and in the sincere profession & obedience of his worde, is a notable argument of election, of a man sealed and sanctifyed to eternall life: euen so on the contrary, to start aside like a broken Bow, to decline and fall away in this behalfe: a fearefull Argument of reprobation, that such as do so, do not belong to eternall life. This (I say) is manifest in the Iewes, who by their Apostacie and falling away from the couenant which God had made betwixt himself and them: most fearefully cut off themselues with all, from all partaking of his grace and fauour: whereas, if they had zealously continued in the waies of the same Couenant, and expressed any true regarde of walking vprightly, according to the conditions thereof, they should for euer haue beene most happy and blessed. For as the Apostle most notably saith. *Rom.* 2. Verse 7. *They shal haue eternal life,* not simply

who do well, or who by *Well dooing, seeke glory, honor, and immortality, but which by continuance in wel-doing, &c.* that is, who when they haue begun to do well, goe forward, and continne well doing, without wearineſſe or ceaſing at any time, or vppon any occaſion: alwaies remembring what our Lord Ieſus ſaith, *Luke 9. No man that putteth his hand to the Plough, and looketh backe, is apt to the kingdome of God.* Whoſoeuer hath once giuen his name vnto Chriſt, and taken vppon him the profeſsion of his Goſpell, it ſtandeth vpon the weight of his ſaluation, that hee conſtantly goe forward. And therefore notably ſayde our Lord Ieſus, *Iohn* 8. to thoſe that beleeued in him, and were entred into the profeſsion of his name, *If ye continue* (ſaith he) *in my word, yee are verily my Diſciples*: as if he ſaide, if ye ſlide backe and turn aſide, I wil make no reckning of you. So that it is to no purpoſe for any man to beginne well,

Verſe 62

well, vnleſſe the whole courſe of his life, be according to the ſame beginning. And therefore, *Gal.6.* doth the Apoſtle exhort the faithfull *not to bee weary of wel dooing: for in due ſeaſon,* (ſaith he) *we ſhal reape, if wee faint not.* Verſe 9. Comparing ſuch as faint, or giue ouer in the courſe of godlineſſe, vnto ſlothful husbandmen, who whē they haue plowed the land, & ſowed their ſeed, take no further regarde, neither of couering the ſeede, nor of preſeruing it from the deuouring birds, and therefore are ſo far from reaping any fruit of their labour, as that it had bin much better for thē, that they had neuer beguh. Heerupon ſaith our Lord Ieſus Chriſt alſo. *Mat.*10. *That he who indureth to the end ſhalbe ſaued.* Verſe 22. Not he that will ſeeme religious, and wel affected to day, to morrow, or for ſome ſmall ſpace of time, according to the condition of the time, or diſpoſition of the Company, among which he is, but reſolutely and conſtantly

perſeuereth in the ſincere faith and obedience of Chriſts Goſpell, without ſuffering himſelfe, by any Company, or by any alteration whatſoeuer, to be remooued from the ſame. Such an one (ſaith Chriſt) and none but ſuch ſhall be ſaued. For this cauſe also moſt excellently. *Mat.* 7. doth he compare ſuch as conſtantly continue in the faith and obedience of his Doctrine, vnto a Wiſe-man, that buildeth his houſe vpon a Rocke, vppon which, though the Rayne fall, the *Flouds come, and the winde blowe and beate; yet it ſtandeth firme, becauſe it is grounded vppon a rocke.* And on the contrary, thoſe that heare the word, and continue not in it, he reſembleth vnto a fooliſh man, building his houſe vppon the ſand, and ſo readie with euery blaſt of winde to be ouerturned. Now as by theſe ſentences wee ſee what a bleſſed thing it is to continue conſtant in the faith & feare of God; euen ſo on the contrary, how

verſe 24, &c

feare-

fearefull and dangerous a thing it is, to decline and fal away from the trueth. The Scripture also sheweth in many places, and by many examples, as *Heb.* 6. where the Apostle saieth, that *it is impossible that such should bee renewed by repentance.* And 2 Pet. 2. *It had bin better not to haue known the way of righteousnesse, then knowing it, to turne from the holy commaundement giuen vnto them.* The *Galathians* began well, but because they constantly held not out, we may see, Ch. 3. & 5. how sharpely they are rebuked by S. *Paule.* The Church of Ephesus. *Reu.* 2. began well, but because they continued not in well dooing, fell from their first loue, and were nothing so zealous afterward as before, we may see in that Chapter, how the Lorde threatneth to *Remoue their Candlestick out of his place, except they amend, and do the first worke againe.* Much might be spoken, but it is to be obserued, what the Lord saith by the Pro-

Verse 6.

Verse 21.

Verse 5.

phet *Ezechiel*, Ch. 18. that although a man in former times hath been neuer so righteous and forward in good duties, yet if he continue not therein, but decline and fall into iniquity, *Shal*
Verse 13,24 *he liue? He shal not liue* (saith the Lord) *he shal die the death, and his bloud shal be vpon him. Al his righteousnesse that hee hath done, shal not be mentioned, but in the transgression that hee hath committed, and in his sinne that hee hath sinned, in them shal he dye.* For this cause most
Verse 25. notably *Iames* 1. *Who so looketh* (saith he) *in the perfect Law of liberty, and continueth therein, hee shal be blessed in his deed.* And 1 Cor. 9. *So run that yee may*
Verse. 24 *obtain*, that is cheerfully & constantly vnto the end of your race. Heereunto belongeth also the notable comen-
Verse 3. dation which the lord giueth in *Iob* 2. *That there was none like him in all the earth, an vpright man, one that feareth God, & eschewed euil: for yet* (sayth the Lord to Satan) *he continueth in his vprightnesse, although thou movedst mee a-*

gainst

gainst him; that is to say notwithstanding the manifold temptations of the Diuel, & the often accusations wherby he moued and prouoked the Lord against him. And to this may be added, the notable exhortation of the Lord to the church of *Thiatira*. Re. 2. Verse 25,26 *That which ye haue already, hold fast till I com, for he that ouercommeth & keepeth my works to the end, to him wil I giue power & nations, &c.* Now the consideration of this point may thus serue for our vse, that seeing to continue constant in the grace of god, & in the truth of Christs gospel, is a matter of so great importance, as that without it, we cānot be saued: & therewithall seeing there want not feareful examples in this behalfe, many being to be found, who haue bin far more zealous of Gods glory, & much more fruitful in wel doing in times past, then they are nowe; the longer they liue, the more barren in goodnes: & whomif a man either exhort to any good thing

Vse.

for the present necessity or occasion, or aske why they bee not more forward and zealous, according to their knowledge, they will be ready to obiect how forward they haue bin, and how much good they haue doone in times past; nothing at al considering that in not beeing zealous nowe as heeretofore, they haue great cause to stande in feare of their estate before God, it being most sure and certaine, that there is nothing more daungerous then for men to go backward in this behalfe. For a man can no sooner decline from wel dooing, but hee shall presently fall into euill dooing, there beeing no *medium* nor indifferent abiding betwixt good and euill. And when a man from good is thus falne into euill, is thus declined and gone backward; it is true, and it is to be considered what the Prophet *Ezekiel* hath, that all the former righteousnesse of such a one, is but as if it hath neuer bin, onely his present sin

and

and transgreſsion ſhal be called to an account, and all his goodneſſe ſhalbe quite forgotten. And now conſidering (as I ſaid before) manie fearefull preſidents and examples in this behalfe, how highly it ſtandeth vs vpon, to pray and beſeech the Lord, to beſtow vppon vs the moſt excellent gift and grace of conſtancy and perſeuerance in the faith, ſo as beeing once partakers of Gods Couenant, and admitted into the ſtate of ſaluation, we may therein ſtand firme and vnremooueable againſt all the Engines of hell and damnation, and in deſpight of the Diuell, and of all other enemies of our ſaluation, I neede not vrge it further, euery one that hath any ſparke of grace, may eaſily perceiue: and the Lorde giue vs all grace to make good vſe of it, for Chriſts ſake, Amen.

The

The third Sermon.

Rom. 11, 3, 4.

ord, they haue killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seeke my life, &c.

NOw it further followeth in the prophets complaint, *they haue killed thy Prophets, &c* In 1 *Kings* 19. the casting downe of the altars, is mentioned before the killing of the Prophets, but the chaunge of the order makes no difference in the sence.

The

The Prophet declaring, that the Iſra-
elites (whereby ſhee vnderſtandeth
the ten Tribes) were become ſo Re-
bellious againſt the Lorde, as that
they could not ſuffer any of his Pro-
phets to remaine aliue, nor any To-
ken or Monument of his worſhip or
ſeruice to ſtand in their ſight. For by
the Altars, there is no doubt but that
he hath relation vnto the ancient pla-
ces, where *Abraham*, *Iſaac*, and *Iacob*
were accuſtomed to offer Sacrifices.
And although we read not, that the
altar at Ieruſalem was vtterly razed,
yet was it moſt horribly and filthily
polluted. Altars and Groues beeing
reared vp vnto *Baal*, and ſacrifice eue-
ry where offered vnto him, & to ſuch
like Idols, to the mighty prouoking
of the holye one of Iſraell to anger.

Doctr. 1. So then to the Doctrines. Firſt, there
ariſe from hence for our further com-
fort and inſtruction, theſe two gene-
rall points. The one is this; That the
militant Church of Chriſt, which
conſiſteth

onſiſteth of the company of the e-
ect and faithfull that liue vppon the
arth, dooth not alwaies ſo flouriſh
with the outward marks of the prea-
hing of the word, of the right admi-
iſtration of the Sacraments, and o-
her like publicke exerciſes of religi-
n and godlineſſe, as that it may viſi-
ly bee knowne and diſcerned in the
world. But that the Lord oftentimes
n his iuſt iudgement, and for the ſins
nd vnthankefulneſſe of the people,
uffereth the trueth of his worde, his
acraments, and his owne true wor-
hip to be ſo obſcured and defaced, as
hat the Church ſeemeth to be quite
ated out, and not ſo much as the face
f a Church to be ſeene in the world.
And yet notwithſtanding, euen in
he thickeſt darkeneſſe of ignorance
nd infidelity that euer was from the
eginning; the Lorde had alwayes a
Church in the world, yea manie true
Worſhippers and profeſſors of his
ame, that were neuer ouerwhelmed
with

with the abhominations of the wicked, according to that of the Apostle. 2. Tim. 2. *The foundation of God remaineth sure, and hath this seale; the Lord knoweth who are his, &c.* In the dayes of *Elias*, there was such a generall Apostacie and falling away from God, and from his true worship, as that he verily supposed that there was not one faithfull man but himselfe: but yet the Lorde at that time hadde his Church, euen 7000. true Worshippers, that neuer bowed their knees to Idolatry, although they remained inuisible and so secret, that *Elias* knewe not whether to resort, to ioyne himselfe with any one member. And after this maner (as the Apostle heere giueth to vnderstand) is the case to be considered as concerning the state of the Iewes, at the comming of Christ and in the time of the Apostles, insomuch, that althogh it might seeme in outward apearance, as if they were al giuen ouer to infidelity and hardnesse

of

of hart, and that God had vtterly caſt them off, from the pertaking of his grace, yet was there (no doubt) a faithful remnant among them that did belong to eternal life. But nnw to make it yet more plaine, that the church of God at diuers other times, haue been (&ſo conſequently may be) inuiſible. This is manifeſtly prooued in the example of the daies of *Ahaz*, when the Altar of God was remoued, and an idolatrous Altar by the High-prieſts conſent ſet vp, 2. *King*. 16. and ch. 17. it is ſaid, that neither *Iudah kept the commandements of the Lord, but walked according to the faſhion of Iſrael*. Likewiſe when *Manaſſeth* built Idolatrous Altars in the Temple; and when *Amon* walked in all the wayes of *Manaſſeth*. 2 King. 21. Al theſe, with diuers other examples (that might be remembred) ſo euidently proue, that the Church of God may ſomtimes be inuiſible, & doth not alwaies viſibly appear to be knowne and diſcerned in the world: how-

Verſe 11. Verſe 19.

howſoeuer as I ſaid before, the foun-
dation of God alwaies abideth ſure,
and God is neuer without his elect
among men. The euident trueth of
which point, as it plainely confuteth
this aſſertion of the Papiſts, where-
they hold & affirme, that the Church
is, and alwayes hath been viſible, and
not at any time inuiſible, cleane con-
trary to the euident ſcope & purpoſe
of the Apoſtle in this place, and to
the other examples which haue bin
remembred. The ſpirit alſo plainely
propheſying of the church of Chriſt
Verſe. 14 *Reuel.* 12. *That he ſhould flye into the wil-*
derneſſe; according to the manifolde
experiences in the time of popiſh ty-
ranny, wherein although there were
many thouſands of ſincere profeſſors
of the glorious goſpel of Ieſus Chriſt
yet by reaſon of the horrible perſecu-
tions, they did not alwaies viſibly ap-
peare to the world; euen ſo withall
it teacheth vs, that as wee alwaies
continue vndoubtedly reſolued, that
the

the Lorde God hath euer-more his Church vpon the earth; yea, althogh the whole world do seeme neuer so much to bee vtterly ouer-whelmed with vngodlinesse and Idolatry: euen so withall, that wee be so farre from perswading our selues, that it is of necessity, that the Church of Christ should alwayes visibly appeare, with the outward marks and tokens of the same, or with glittering shewes, and vaine pompe, according to the foolish conceits, and vaine brags of the Papistes; as cleane contrary-wise to know and vnderstand, that it is much more necessary and conuenient, that it should sometimes be inuisible, and that the faithfull members thereof should be rather afflicted then otherwise, according as of this we shal see more fully in the next point. *Lorde* (saith *Elias*) *they haue killed thy prophets &c.* The second general, arising from this complaint of the Prophet, and from the consideration of the time Doctrine 2.

wherein he liued, is this. That howsoeuer God doth fauour and loue his Church, yet doth he often suffer the same to be greeuously afflicted; according as in regard of her manifolde persecutions, thus complayneth the Church, Psalme 129. *They haue oftentimes afflicted mee from my youth (may Israel now say) they haue oftentimes afflicted me from my youth. The Plowers plowed vppon my backe, and made long furrowes.* This (I say) is most cleare and manifest in this History of *Elias* his time. The rage and fury of the wicked beeing so exceeding great against the Saints and Seruantes of God, as that they were constrayned to hide themselues in caues & holes, and to the outward view, seemed to be vtterly destroyed from the face of the earth. This may further bee amplified not onely by other Histories of the Old and New Testament, but also by the example of the Primitiue Church of Christ, and from thence

Verse 1,3.

hence vnto this present, that there hath beene no one age of the worlde, frō the beginning, but by the church and people of God, preaching, and professing obedience to the will and commandements of the Lorde, haue either generally or in the particular parts and members, been greeuously afflicted and persecuted by wicked & vngodly men, raised vp by Sathan to that end; as *Abel* by *Caine*, *Isaac* by *Ismael*, *Iacob* by *Esau*, the whol Church of God by the Egyptians, by the Babylonians, the Philistims, *Dauid* by *Saule*, *Micah*, *Ieremy*, & the rest by the false Prophets of their time, our lord Christ & his Apostles, by the Scribes and Pharisees, the Church of Christ in the beginning, by the heathnish tirants, *Nero*, *Traian*, *Domitian*, *Diocleſian*, after *Conſtantine* by the Arian emperors, & in these later dayes, by the Popes, and their instruments. Nay, wher is there almost any faithful Minister, or honest christian in any par-

congregation, that maketh Conscience to discharge his duty in the feare of God, and refuseth to run with the multitude to the wayes of sinne: but the Diuell will be sure to raise vp one wicked instrument or other, to afflict and persecute him at least-wise with the tongue, as *Ismael* did *Isaac*, if they bee restrained from a more violent course. Now as touching the Reasons wherefore GOD suffereth his Church and chosen people to be oftentimes thus greeuously afflicted & persecuted. First we must know, that howsoeuer sin bee the generall cause of all afflictions, yet the Lorde in afflicting his Children, hath alwayes a further regard then the punishing of their sinne. As that his glory in their patient enduring, and in the manner of their deliuerance, might bee effectually magnified and extolled, according as we see this manifestly confirmed. *Iohn 9.* by our Lord Iesus christ, in the example of him that was borne blind,

Reason 1.

Verse 2, 3.

blinde, as concerning whome, when the Disciples demanded, saying; *Maister, who did sinne? this man or his Parents, that hee was borne blinde?* Iesus answered, *Neither hath this man sinned, nor his Parents, but that the workes of God should be shewed on him.* To the same effect speaketh he also, Ioh. 11. as touching the sickness of *Lazarus*, *that it was not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby.* A second reason Reason 2.
is, that by afflictions he might proue and exercise their faith and patience, as this is manifest in the example of *Iob.* And as to this effect speaketh the Apostle *Peter*, 1. Epist. 4. and before 1 Pet. 4, 12.
in the first Chap. *That the trial* (sayth 1 Pet. 1, 7.
he) *of your faith, being much more precious then Gold that perisheth (though it be tried with fire) might bee founde vnto your praise and honour, and glory, at the appearing of Iesus Christ.* A third Rea- Reasons 3.
son is, that by this means they might be drawne neare vnto God, & more

obedient and conformeable vnto his blessed will. For euen as Iron, if it be not occupied will wax rusty; and as the Ayre, if the Clouds be not driuen away with the winde, wil be corrupt and contagious: euen so is it with the children of God, they are more outwarde to euery good thing, much more secure and senceleſſe in sinne, much lesse apt to call vppon God, to trust in him, to giue him thanks, and to submit themselues vnto his wil, in the time of ease, peace, and prosperity, then in the time of trouble, affliction, or distresse, according as besides many other which might bee produced, this is manifest in the example & confession of *Dauid*, as Ps. 119. *Before* Vers. 67, 71 *I was afflicted* (saith hee) *I went astray, but now I keepe thy word.* And a little after, *It is good for me that I haue bin afflicted, that I may learne thy Statutes.* Thus and by these Reasons you see, that howsoeuer afflictions bee greeuous to the flesh of Gods Children,

yet

yet they are notwithstanding verie profitable for them, and bring them great commodity. They are diminished by them one way, but they are augmented another way: Although their mortall bodies be therby weakned, & their worldly wealth wasted, their liberty abridged, and euen their very liues oftentimes taken from them: yet get they plentiful encrease of spirituall and heauenly riches, which are not transitory, nor subiect to corruption, knoledge of God, & of his loue, faith, zeal of Gods glorie, repentance, patience, peace of conscience, the seal and assurance of a far better life; according as heere-unto most notable tend the words of the apostle. 2 *Cor.* 4. Verses 16, 17, 18. *Therfore we faint not, but though our outward man perish, yet the inward man is renued daily. For our light affliction which is but for a moment, causeth vnto vs a far more excellent & eternall waight of glory. While we looke not on the things which are seene, but on the things which are not*

seene, for the things which are seene, are temporal, but the things which are not seene, are eternal. Ouer and besides al this, we are yet further to know, that it is a lot assigned in the prouidence of God, to all them that wil liue godly in Christ Iesus, that they shoulde suffer affliction; and that as our Lord Iesus christ by the crosse, & by much affliction, entred into the possession of his heauenly glory, so we by many tribulations, shoulde enter into the kingdome of heauen. And lastly, that it is an vnchangeable ordinance and decree of God, that the godly should haue all their troubles and sorrow in this life, and the wicked on the contrary, all their ioy, ease, pleasure, and delight. That the godly sustaine all their anguith and trouble in this life, it is euident, not onely in the Parable of *Lazarus*, presently ascending (after the death of his body) into *Abraham* his bosome, Luke 16. but also Reuel. 14. *Blessed are the dead, which hereafter*

Reason 4.

2 Tim. 3, 12

Acts. 14, 22

Reason 5.

Verse 22.

Verse 13.

die

die in the Lord. Euen ſo ſaith the Spirite, for they reſt from their labours, and their workes follow them. And chap. 21. it is ſaide, *that God ſhal wipe away all teares from their eies, and there ſhal be no more death, neither ſorrowe, neither crying, neither ſhal there bee any more paine, for the firſt things are paſſed.* And now, as thus ſtandeth the caſe with the children of God, euen ſo cleane contrarywiſe with the wicked and vngodlye, whenſoeuer they endure any trouble or ſorrowe, it tendeth not to their good (as the troubles of Gods Children do) but it is a beginning and an entrance into greater miſery, & farre more fearefull iudgements, out of which they ſhall neuer be able to deliuer themſelues. Although they enioy health, peace, proſperity, and be aduanced to the honours and preferments of this life, poſſeſſe all things in this worlde which their health can deſire, yet heerein haue they no ſeale of Gods ſpeciall loue, all theſe things Verſe 4.

ten-

tending to no other ends, but to prepare and fat them vp against the day of slaughter. *Their destruction* (as *Salomon* saith) *shall come sodainly, and who knoweth the ruine of them both.* Their glory and honor, their delightes and prosperity, are not only of very smal continuance, but euen as nothing in comparison of their ruin and destruction which shall be wonderfull fearfull, & continue for euer. According as of this difference speaketh the A-
Verse 17,18. postle S. *Peter*. 1 Ep. 4. *The time is come* (saith he) *that iudgement must begin at the house of God: If it first beginne at vs, what shal the end of them be, which obey not the gospel of God? And if the righteous scarcely bee saued, where shal the vngodly and the sinner appeare.* Heereunto appertaineth also, that notable sentence of the Lord, which he vttred as he went towards the place of his suf-
Verse 31. ferings, Lu. 23. *If they do these things* (saith he) *to a greene tree, what shal bee done to a dry?* If the deare Saints and seruants

ſeruants of God, and are as greene and fruitfull trees, who bring forth precious and pleaſant fruits of holines and righteous. If they by Gods ordinance muſt in this world be ſo vexed, perſecuted, and tormented: where then (as S. *Peter* demandeth) ſhall the wicked and vngodly ones appeare? what ſhal becom of them, being ſo vtterly void of all vertue and goodneſſe? Examples of Gods iudgements vppon the wicked in this life, we haue in *Kaine*, *Pharao*, *Iudas*, and in many other, but howſoeuer they eſcape (as moſt cõmonly they do in this world) yet ſhal they not faile to be double and treble recompenced in the world to come: the leſſe they heere endure, the more bitter ſhalbe their pain, and the more grieuous their puniſhment in hel, & condemnation with the diuel and his angels, out of which there ſhal be no redemption. Much might be ſpoken to amplify this further, but by that already deliuered, wee may ſee clearely enough

enough, that howſoeuer the Godly haue heere all their ſorrow, and the wicked in this life all their ioy and felicity; yet the ſame ioy and felicity of theirs, is nothing elſe (in truth and indeed) but extreame miſery. They liue in pleaſure on the earth (as S. Iames ſpeaketh) and in wantonneſſe, and nouriſh their hearts, as in a day of ſlaughter. For vnto the ſlaughter muſt they come at the length, aſwell as the Beaſts that are fatted vppe. O *Lord* (ſaith Ieremy, chapt. 12) *if I diſpute with thee, thou art Righteous: yet let me talke with thee of thy iudgements, wherefore doth the way of the wicked proſper? Why are they in wealth that rebelliouſly tranſgreſſe? Thou haſt planted the, and they haue taken root, they growe and bring forth fruit, &c.* And a litle after, *Pul them out like Sheepe for the ſlaughter, and prepare them for the day of ſlaughter.* Of this alſo ſpeaketh the Prophet Malachy, cha. 4. that there ſhal bee a very great difference at the day

Ier. 12, 1, 2, 3.

of

of Iudgement betwixt the godly and the vngodly, the proude and all they that do wickedly, being burnt as stubble, and so as there shall remain neyther roote nor branch in that day, *but vnto al them that feare the Lord, shal the Sun of righteousnesse arise, and safetie preserue them.* Heereunto appertayneth that also of the Prophet Dauid. Psal. 37. *I haue seene the wicked strong, and spreading himselfe as a greene Baytree, yet he passed, and lo he was gone, & I sought him, but he could not bee found.* Also Psal. 73. *I fretted at the foolish, when I saw the prosperitie of the wicked: for there are no bands in their death, but they are lusty and strong, they are not in trouble as other men, neither are they plagued with other men: therefore pride is a chaine vnto them, and cruelty couereth them as a garment, their eies stand out for fatnes, they haue more then their hart can wish, &c.* whereas he for his part was on the contrary, daily punnished and chastened euery morning: But a little

Mal. 4. 1, 2.

Psal. 37. 35, 36.

Psal. 73. 3, 4 5, 6, 7. 8, 9. 14, 18, 19, 20.

tle after it followeth, *I went* (saith he) *into the Sanctuary of God, and then vnderstood of their end. Surely thou hast set them in slipperie places, and castest them downe into desolation. How sodainly are they destroyed, perished, and horribly consumed? As a dreame when one awaketh, &c.* Now let vs come to the Vses which may follow vppon this point. First seeing it is the ordinance of god that his dearest children should be afflicted and endure tribulation in this life, be like vnto Christ in humiliation and suffrings, before they can partake of his glory, that therefore in the fear of God, whensoeuer we are any way afflicted, or in distresse, in pouertie, sickneſſe, or howsoeuer else; we bee so farre from fainting or being discoraged, as contrarily conceyue hope, and be of good comfort, assuring our selues, that if we truely feare GOD, they are so many arguments of Gods speciall loue and fauour towardes vs. And that seeing (howsoeuer sinne be

Vse 1.

the

the generall cause of all afflictions yet) the Lorde God in the afflictions of his children, regardeth nothing so much the punnishment of their sins, as his own glory and their good, making an end also of al their miseries in this life, and so as after this life, there remayneth nothing for them but glory, honor, and peace; that therefore with the Apostle *Rom.* 5. *We reioyce in tribulations, knowing that tribulation bringeth foorth patience; patience experience; experience hope; and hope maketh not ashamed, because the Loue of God is shedde abroad in our harts by the Holy-Ghost which is giuen vnto vs.* Rom. 3.4.5

A second Vse is, that we be so far from iudging and esteeming the state and condition of the wicked and vngodly, to be happy and blessed, and so consequently from framing our selues in affection or conuersation to be like vnto them, because they liue in health, peace, & are not so trobled, hated, *Vse 2.*

hated, despised and persecuted as o-
ther men, as clean contrariwise kno-
wing by that which hath bin spoken,
that all their ioy and felicity is in tru-
eth and indeed but extreame misery,
and that instead of their easy & plea-
sant life in this worlde, there remai-
neth nothing for them but extreame
anguish for euermore, horror for ioy,
paine for pleasure, yea such tribulati-
on and anguish, such horrour, paine,
and fearefull torments, the grecuous-
nesse whereof cannot possibly be ex-
pressed, and out of which there shall
neuer be any Redemption; that ther-
fore (I say) we be so farre from estee-
ming our selues or others to be hap-
py, in regard of any outward prospe-
rity whatsoeuer; as cleane contrarily
to learne thereby whiles we are heer,
to worke our saluation in feare and
trembling. That seeing a man may
be wealthy, and yet vnhappy, liue in
ease and peace, and yet bee accursed:
we therefore settle the foundation of

all

all our happineſſe vpon the worde of God, accounting our ſelues, and all others in a bleſſed eſtate onely, ſo far forth as we feare God, and are ſanctifyed by his Spirit to yeeld obedience to his bleſſed wil, and no further. *For bleſſed (*ſaith Dauid, Pſal. 128.) *is euery one that feareth the Lord, and walketh in his wayes.* Hee ſaith, not that a man is bleſſed, becauſe he liueth in wealth eaſe, peace, or reſt, or that hee is vnhappy, that is in any affliction & diſtreſſe, but from hence deriueth hee the argument of all true happineſſe, that men truely feare God, and walke in his wayes; ſo that if we feate God and walke in his waies, in what eſtate condition or account ſoeuer wee be in this life, yet ſhall we be ſure to be bleſſed of God. Pſal. 128.1.

Thus much generally: Now more perticulerly. *Lorde* (ſaith *Elias*) *they haue killed thy Prophets, & digged down thine Altars, and I am left alone, & they ſeeke my life.* I might fitly in theſe

words raise diuers particular instructions, but because I woulde gladly speake somewhat of the Lords reply, which doth follow in the next wordes; therefore I will briefly compre-

Doctr. 3. hend the whole, in one point. We haue heerein a liuely Image and description of the nature and affections of wicked and vngodly men, when the Lord hath once forsaken and giuen them ouer to a reprobate sence. They can abide no personnes worse, then his holye Prophets and Ministers, who are sent of God to teach and instruct them, to discouer and reproue their sins, and to exhort them to repentance and newnesse of life; nor any thing lesse, then the Tokens and testimonies of true religion and godlinesse, insomuch that they will not faile, to the vttermost of their power, to abolish and roote out all remembrance of the same: what a great number of most excellent prophets the Lord from time to time, raised vp

and

and sent among the people of Israel, to call and conuert them to the obedience of his will, & to the right way and maner of worthipping him: the history of the scripture dooth most plentifully declare: but how tiranously on the other side, they were handled and entreated, how despised, how cruelly murthered and persecuted to the death, besides this present complaint of the holy Prophet *Elias*. The words of our Lord Iesus Christ. *Mat.* 23. do plainly declare, whereas their expostulating the matter with the Iewes, euidently conuinceth euen by their own confession, that they *were the children of thē that murdred the prophets*: & therefore addeth, *Fulfil ye also the measure of your fathers*: & presently after, *Wherefore, behold I send vnto you Prophets, wisemen, & Scribes, & of them ye shal kil and crucify, and of them shal ye scourge in your synagogues, & persecute you frō city to city, that vpon you may com al the righteous blood, that was shed vpon* Mat. 23. 31, 32, 34, 35.

the earth, from the blood of Abel the righteous, vnto the bloud of Zacharias, *&c.* As touching the Reasons wherefore the wicked are thus maliciously bent against Gods children. First, we must

Reason 1. know that malice is rooted of olde in the hearts of the wicked, agaynst the seruants of God, through the instigation of Sathan the Father and author of it: and who, as hee sought the destruction of our first Parents, euen so soone as they were, so did he presently fill the heart of *Caine* there-with, which caused him to murther his righteous and innocent Brother. For so farre wil malice vrge and prouoke that man, in whom it is seated by the Diuell, that his heart and his hande, and al the powers and faculties of his soule and body, will bee continually employed, and endeuouring, not only to reproach, disgrace, and hurt by all possible meanes, but euen also to depriue those of their very liues, whō they enuy and malice in their hearts.

This

This malice and hatred (I say) is perpetuall, and will neuer haue an end, so long as there is a Deuill, and the Saints and seruants of God, doo remaine vpon the earth. A second reason wherefore the wicked beare such deadly hatred and malice towardes Gods faithfull seruaunts, is, because such as feare God truly, cānot frame and conforme them-selues to their corrupt humours and dispositions to say as they say, and to do as they doe, according as this reason doth the Apostle S. *Peter* render. 1 Epist. 4. *It seemeth to them strange, that yee run not with them to the same excesse of ryot, therefore speake they euil of you.* For as light and darknesse, Christ and *Belial* cānot possibly agree in one, no more, is it posibly that prophane and wicked men should affect, or like of any other in their hearts, but onely of such as in affection and disposition are like to themselues. And a third reason is, because (what shew soeuer they will

Reason 2. 1 Pet 4,4.

Reason 3.

ſometimes make to the contrarie for carnal reſpects) yet in their harts they vtterly diſlike, and cannot abyde the ſincere Doctrine of Chriſts Goſpel, which the Saints and ſeruants of god do preach and profeſſe, as this dooth
Iohn 8, 37. our Lord Ieſus Chriſt confirme. *Iohn 8. Ye ſeeke to kil mee* (ſayth he) *becauſe my word hath no place in you*. The ſincerity of religion is too preciſe in the account of earthly minded men, and becauſe it tendeth to abridge them of their carnal liberty and licentiouſnes, they cannot away eyther with it, or with any of thoſe, who ſincerely eyther preach it, or make profeſsion of it. Thus haue you ſeene the Reaſons wherefore the wicked and vngodlye, are thus maliciouſly bent againſt the children and Seruants of GOD; yea and it is further alſo to bee obſerued in this Hiſtory and Complaint, that ſuch and ſo inſatiable is the Tyranny of ſuch wicked ones, where they beare the ſway, that they are ſo farre

from

from repenting themſelues of the former miſcheeſes and murthers which they haue committed, as that they moſt barbarouſly go forward in the ſame, without remorſe of Conſcience, neuer reſtraining their rage, nor moderating their fury, ſo long as they can finde any of Gods ſeruantes vppon the earth. *Iezebel* the wicked wife of vngodly *Ahab*, had made ſuch a hauocke of Gods true Worſhippers, that ſhee perſwaded her ſelfe, that there was none other of them left, but the Prophet *Elias* (yea, and of this minde alſo, as wee ſee heere was *Elias* himſelfe) and yet ſhee was ſo farre, eyther from repenting her ſelfe, or beeing ſatisfied with that ſhe had already doone, as that by all poſsible meanes, ſhe endeuoured her ſelfe to bring him alſo to deſtruction. Heerein we haue many other examples, as in *Kain*, who after he had once cõceiued a wicked purpoſe in his hart to murther his brother *Abel*, and that

for no other cause (as S. Iohn shew-
Verse 12. eth. 1 Epist. 3.) but because his Brothers workes were good, & his owne euill) he would by no meanes cease or giue ouer, till he had effected it indeed. In *Pharoa* towards the destruction of the little Infants of the Israelites, and of *Heroa* in his time. Of this disposition also was *Saule*, who by no meanes, nor by any duty of seruice, could possibly bee perswaded to receiue *Dauid* into fauour againe, after he had once taken displeasure against him, but continually endeuored himselfe to bring him to Destruction; although *Dauid* for his part neuer did him hurt, but the fault was euermore in himselfe: and beeing kindled with displeasure against *Abimelech* the High-priest, for *Dauids* cause, no excuse nor reasonable answere, coulde possibly appease or pacify him, vntill fourscore and fiue Priests of the Lord were slaine, and the City of *Nab*, destroyed, with all the men, women and chil-

children that were in it. 1 *Sam.* 22. An other like example whereof we haue in *Manasseth*, of whom it is recorded, 2 *Kings* 22. *That he shed innocent bloude exceeding much, til hee replenished Ierusalem from corner to corner.* And for the like cruelty is Ierusalem also. Ezech. 22. called a *bloudy City, a City that shedeth bloud in the mids of it.* And for this cause also, are such wicked ones resembled in diuers other places of the Scriptures, to ramping and roaring Lyons, greedy of their prey, such as regard not what tyranny and cruelty they exercise, and shewe what horrible wast and desolation they make & commit, nor what pittiful mourning and lamentation they cause and procure, so as their corrupt and diuellish deuises may beaccomplished. According as (besides all other examples, this is most apparant in the enemies of the Church, I meane the Papistes at this day. A bloody generation vndoubtedly; yea surely, as bloodie as any

Verse 16

Verses 2, 3.

any other that can possibly be remembred, as their horrible massacres and murthering of Gods Saintes in this Land, as also in *France*, *Spaine*, & the Lowe-Countries; wherein since the years 1520. they haue been the death of one million of christians, & especily in their late Powder treason, they haue made it manifest vnto all the world. We heereby seeing clearely what is to be looked for at their handes, if they might beare the sway, and if the time were come that they haue so long longed and looked for. But *Praised be the Lord, who hath not yet giuen vs ouer as a prey to their teeth.* Now for the Vses. First we see heere, that the wicked in afflicting & persecuting the children of God, and in bearing such malicious harts against them, do euidently discouer themselues to bee the children & seruants of the diuell, as *Ioh.* 8. our Lord Iesus directing his speech vnto the Scribes and pharisies who went about to kill him, *Yee are*

Vse 1.

Iohn 8. 44.

(sayth

(ſayth he) *of your father the Diuell, and the luſts of your father ye wil do: he hath bin a murtherer from the beginning, &c.* The childe followeth the ſteps of his father, and the ſeruant is obedient & conformable to the wil and commandement of his Mayſter. Now the wicked being the children and ſeruaunts of the deuil, what maruell is it, thogh they bee ſuch deadly enemies to the children & ſeruants of God? It muſt not be thought ſtrange alſo, althogh ſome of them bee Whore-mongers, ſome drunkards, ſome vaine ſwearers and blaſphemers, ſome murtherers, ſome contentious, malicious, and enuyous men; they be heerin but as natural children, imitating the ſteps of their father, and as obedient ſeruants but fulfilling the wil and commandements of their mayſter. A ſecond vſe ariſing from the former Doctrine is this, that ſeeing the wicked and vngodlye in afflicting and perſecuting the Saints and Seruantes of God,

are

are euidently discouered to bee the children and seruants of the Diuell: that therefore in the feare of God we take diligent heed, and as wee tender the glory of God, and our owne saluation, that neither in affection, nor in life and conuersation, we bee like such wicked & vngodly ones whom the Lorde hath forsaken: but as it is the property of such to hate and persecute such especially as preach vnto them, and professe among them the word of God; so let vs on the contrary settle our selues to loue, and like such aboue all others; yea, to aproue our selues to be the children of God, we must loue not onely such as loue vs, but euen our verie enemies, as our Lord Iesus Christ teacheth vs. *Math.* 5. and according to the exhortation
Verse 44. of the Apostle Paule. Rom. 12. *Bless them which persecute vs.* Not desiring an eye for an eye, nor a tooth for a tooth, as the Pharisies taught their Disciples, but we must be framed accor-

cording to the example of our Lord Lorde Iesus Christ, who prayed for his enemies, and did good vnto those that hated and persecuted him, according as to this purpose dooth the Apostle Peter propound vnto vs his example. 1 Epist. 2. saying, that *when he was reuiled, reuiled not againe; and when he suffered he threatned not.* And in verse 21. before he saith, that christ in suffering hath left vs an ensample, that we should follow his steps. After this manner goeth he forward to exhort. Chap. 3. *Not rendering euil for euil, nor rebuke for rebuke, but contrariwise blesse, knowing that ye are thereunto called, that ye should bee heire of the blessing.* But now forasmuch as this is a hard matter for flesh and bloud to yeelde vnto, as daily experience prooueth; therefore must all Gods Children alwayes heerewithall remember these two thinges. The first is, that the more wee are hated, despised, and persecuted of wicked men, the

Verse 23.

1 Pet. 3, 19.

the more are we bleſſed of God; and who will not be well content, to endure ſome hard meaſure for a time at the handes of prophane and vngodly men, that thereby hee may haue the loue and fauor of God the more ſurely ſealed vnto him for euer? And now that this effect followeth to the godly, by meanes of the reproaches and other iniuries of the wicked: our lord Ieſus Ghriſt *Mat.* 5. doth plainely expreſſe, *Bleſſed are yee when men reuile you, and perſecute you, and ſay al manner of euil againſt you for my ſake falſly. Reioyce and be glad, for great is your reward in heauen, for ſo perſecuted they the Prophets which were before you.* And the ſecond thing that to this end we are to remember, is, that thus behauing our ſelues, wee ſhal therein haue a moſt comfortable teſtimony that wee are the children of our heauenly Father, who maketh the ſun to ſhine, & the rain to fal aſwel on the bad as on the good. And therewithal the true Ser-

Math. 5, 11, 12.

uants

uants and followers of our lord Ieſus Chriſt, who when his Diſciples wold haue had him to haue commaunded fire from heauen, to haue deſtroyed a City of *Samaria* as hee paſſed by, becauſe the Citizens refuſed to giue him entertainment; ſharply rebuked them as we ſee *Luke* 9. ſaying, *Ye know not of what ſpirit ye are, for the ſonne of man is not come to deſtroy mens liues, but to ſaue them.* Who alſo healed the ear of *Malchus*, yea althogh he was one of them that came to apprehend and to bring him to death. Theſe 2. points if we could remember, eſpecialy when wee are tempted & prouoked by the malice of wicked men, they would be forcible enough to repreſſe & keepe vnder al affections & atempts of rage & reuenge. Conſidering & concluding with our ſelus, that it muſt needs bee a maruailous vnthankfulnes, not to endeuor our ſelues to the perfection of our heauenly father, & the example of our ſauior, who ſo louingly exhor-

Verse 29. exhorteth vs thereunto. Mat. 11. *Learne of me, for I am meeke and lowly in heart, and ye shall find rest vnto your soules.* And this may suffice from the consideration of the Prophets complaint in the words that you haue heard, *Lord they haue killed thy Prophets.*

The fourth Sermon.

Verse 4.

But what saith the answere of the Lord, I haue reserued to my selfe seuen thousand men, which haue not bowed the Knee to Baal.

THese words, as I shewed you before, do containe the reply of the Lord, vnto the former cry and complaint of the Prophet: the summe of the whole being to this effect, as if the Lord should thus say vnto him; Thou verily supposest that there is not a faithfull man left but thy selfe alone, but in this thy supposition thou

thou art greatly deceiued; for there are euen many thousands in Israell of good and godly men, whom I (sayth the Lord) haue so safely kept and preserued from the generall Apostacy of the rest, as that they neuer shewed so much as an outward countenance of well liking their Idolatry. This is the sence of this reply, so as by seauen thousand in this place, according to the phrase of the Scripture, is to bee vnderstood, not a certain & set number, but an vncertain and a very great multitude.

Now for the Doctrines. First from hence ariseth this generall point, that forasmuch as the Lorde God hath an absolute dominion ouer al creatures both visible and inuisible, ruleth and directeth all things both in heauen & in earth, according to the good pleasure of his will, against which will of his, no man nor any other creature is able to resist, nor to accomplish any thing, either more or lesse: Forasmuch *Doctr. 4.*

much as he is higher (as the Prophet Dauid saith, Psal. 113.) *then all Nations, and hath his glory aboue the Heauens, and there is none like to the Lorde our God, who shal go foorth also as a Gyant* (as the Prophet *Esay* speaketh, chap. 42.) *and shall stirre vp his courage like a man of Warre, and shal shout & cry and preuaile against his enemies*: Thereupon it clearely followeth, that all they are in a most blessed estate and condition, who are shadowed vnder the winges of his mercifull protection: insomuch, that although al sorts of enemies, do set themselues against them, and do deuise and put in practise all the wayes and means they can to bring them to confusion, yet they do but lose their labour, and practise altogether in vaine: For why? there is no wisedom, there is no power nor counsel against God; though people fret and fume, though princes rage, though al consult and lay their heads together, how they may oppresse and tyran-

Psa. 113, 4, 5

Reason 1.

tyranize ouer ſuch as feare the Lord, yet *Hee that ſitteth in heauen will laugh them to ſcorn, the Lord wil haue them in deriſion*, confounde all their deuiſes; yea and oftentimes ſo mightily triumpheth ouer his enemies, & ſo tendereth and prouideth for the good of his ſeruants, that notwithſtanding al their malice and peruerſeneſſe, their very enemies are conſtrained to doo them good, & to be a notable meanes for the encreaſe of their happyneſſe before the Lord. This is manifeſt in this hiſtory. *Iezebel* that cruell perſecutor, made full account that ſhe had vtterly deſtroyed all the Prophets & Seruants of God, *Elias* onely excepted, whoſe blood (as you hearde before in his complaint) ſhee in like maner greedily thirſted and ſought after: but notwithſtanding all her rage and fury, the Lorde preſerued Elias, and many thouſandes more, who neuer ſuffered them-ſelues to bee defiled with the abhominations of that time.

Pharao King of Egypt, made full account to haue destroyed vtterly the Church of God from the face of the earth, when he made that cruel Edict against the *Israelites*, that all the male children should be drowned, but the Lorde encreased them so much the more mightily, and caused euen the Daughter of that cruell tyrant, to be a norisher of Moses, the deliuerer of Gods people, when by reason of that wicked commandement he was cast forth, as *Ex.2.Balaac* K. of *Moab* had resolued himselfe vpon a wonderful diuellish and subtle deuise against the children of *Israel*, & was come to the very practise of it, *Balaam* also that false prophet (for the loue of his hire) was as ready as he, to haue pronounced a fearefull curse against the same people, yea although most wickedly and desperately against his own conscience: but what effect had it? Surely no other at all, but to the greater good of that people, and to the encrease

creaſe of their happineſſe before the Lord. *Numb.*22,and 23. Wonderful diuelliſh was the Counſell of *Ahitophell* againſt *Dauid.* 2 Sam.17. but the Lord ouerturned it to his owne confuſion, and to the preſeruation of his ſeruant. Wicked was the practiſe of the ſonnes of *Iacob* againſt their Brother *Ioſeph*, as Gen. 37. but the Lorde moſt myraculouſly turned it (cleane contrary to their expectation) to the great honor of *Ioſeph*, & to the comfort, reioycing, and good of *Iacob*, & of his whole family, whereof at that time conſiſted the viſible Church of God. *Haman* that enuious Infidell, thoght to haue rooted out the whol Nation of GOD, but the miſchiefe which he prepared, through the iuſt iudgement of God, fell vppon himſelfe, and to his perpetuall ſhame and confuſion. *Heſter* 7. *Herod* that cruell bloud-ſucker, by killing all the male children that were two years old and vnder, thought to haue deſtroyed the

Lord Iesus, the Sauior of the world, but the Lorde dispatched him with a fearefull destruction, preserued his Sonne, and caused his worde to prosper mightily. *Math.* 2. Many other examples might be produced, but by these we may see, how the Lorde (as *Eliphaz* speaketh, *Iob.* 5.) doth oftentimes take *the wise in their craftinesse, and turneth the counsell of the wicked into foolishnesse.* And as it is in Psal. 33. *Doth breake the Counsels of the Heathen, and bringeth to naught the deuises of the people.* According as besides these examples, what experience we haue had of the Lordes woonderfull and vnspeakeable goodnesse and mercie in this behalfe; woonderfull wicked and intollerable were our vnkindenesse and vnthankefulnesse, if we should becom forgetfull of the same. What horrible and subtle treacheries and conspiracies, haue beene deuised and concluded vppon, and what furious assaultes haue beene put in practise,

ctise, aswell against the sacred persons of our Princes, as against the whole flourishing estate of this Church and Common-weale, by our secret Traytourly Papistes at home, and by the furious force of forraigne foes. What terrible curses and execrations, that Romish *Balaam* (I meane the Pope) hath thundered out against both Prince and Subiectes. And how mightily, and euen myraculously it hath euermore pleased the Lorde, to discouer and confound all, howe closely and cunningly soeuer, the same hath beene contriued, bringing the Popes Curses vppon his owne head, and vppon the heades of such as were drunke with the cuppe of his Fornications; yea, blessing where the Pope hath cursed, and cursing where the Pope hath blessed. What experience wee haue hadde (I say) of the Lordes most mightie power, and mercifull prouidence in this behalfe: his vn-

Example. the Spanish Fleete, in 1588.

thankfulneſſe is intollerably wicked, that hath forgotten, or will not acknowledge, *Moſes*, *Aaron*, and *Miriam*, and the whole hoaſt of Iſrael, had no greater cauſe to ſing praiſes to the Lord, for the ouer-throwe of *Pharao* and his army in the red Sea, nor *Deborah*, nor *Baruk*, for the victorie againſt *Siſera*, then wee haue had, and haue from day to day, for the rare & tender mercy of God towardes vs.

Verſe 14. *The wicked* (as *Dauid* ſpeaketh. Pſ. 37) *had drawne their ſworde, and bent their Bow to caſt downe the poore and needy, & to ſlay ſuch as be of vpright conuerſation, but their ſworde is gone thorough their owne heart, and their Bowe is broken. Wherfore praiſe ye the lord* (as he exhorteth in another place) *al yee that feare him, magnifie him al ye of the ſeede of Iacob, and praiſe him al ye of the ſeed of Iſrael.* Now for, and in regard of theſe notable effectes, may the Church of God be likened to the buſh, whereof

Verſe 2. wee read, *Exod.* 3. which although it burned

burned continually, yet it consumed not. As also to *Noah* his Arke, which although it might seeme to be vtterly ouerwhelmed with the waues, yet it did but safely swim vpon them. All which examples and comparisons, tend to this ende, that whomsoeuer God dooth fauour and accept as his childe, all his creatures will smile vpon such a one, yea their very enemies shall be farre from hurting such with their malice, as that they shalbe constrained (as I sayd before) to do them good. According as wee read of the Egyptians, who although they hated the Israelites with a deadly hatred, yet (as Exod. 12.) did they enrich them at their departure with Gold and Siluer, and gaue them Iewelles with whatsoeuer else they could desire. So good and gracious is the Lord, vnto all those that fear him, that maintain his cause, and put their trust in his mercy, no enemy shalbe able to hurt or bring them to confusion. The experience

perience whereof, caused the prophet *Dauid* to burst forth into these words of assurance, *Though I walke* (saith he) *through the valley of the shadow of death, I will feare no euil, for thou art with me, thy rod and thy staffe they comfort me.* Ps. 23. Also Psal. 27. *The Lord is my light* Verse 4. *and my saluation, whom shal I feare? the* Verse 1. *Lord is the strength of my life, of whome shal I be afraid, &c.* And *Psal.* 34. *The* Verse 7. *Angel of the Lord pitcheth round about them that feare him, & deliuereth them.* Also *Ps.* 125. *They that trust in the lord* Verse 1. *shalbe as mount Zion, which cannot be remoued, but remaineth for euer.* All these places, do most notably describe the happy condition of all such as do remaine vnder the fauour and protection of the highest. Whereas on the contrary, vnto whomsoeuer God is not mercifull, whosoeuer is not couered vnder his winges, such are subiect to all kinde of miseries, *They shall* Verse 66. *feare day and night* (as it is *Deut.* 28.) *and shal haue no assurance of their life.* Nothing shall prosper with them, or

do the any good. The due consideration of which point, as it bewrayeth the miserable estate of all such, who either in word or deed oppose themselues against the Saints & seruantes of God, or in any measure at al, endeuor themselues to grieue, reproch, or any other way to hurt or troble the; as namely, that in shewing themselus to be their enemies, they shew themselues to be the enemies of God, & in contriuing to hurt and molest them, they fight & strine euen against him. And therefore saide out Lord Iesus Christ to *Paul* (then cald *Saul*) whiles hee continued inraged against the church of God, as *Act. 9. Saule, Saule, why persecutest thou me?* & in this sence saith *Moses* of the *Israelites*, *Deut. 32. That the Lord kept them as the Apple of his eie.* And Zac. 2. *He that toucheth you, toucheth the apple of his eie.* So nearely hath the Lord taken the faithful vnto himselfe, and so doth hee couer them with the winges of his protection, that the least iniurie that is offered Verse 4.

vnto

vnto them, tendeth euen directly to his dishonour, and to the iust prouoking of him to displeasure: & therfore howsoeuer their malicious enemies may any way insult or triumph ouer them for a time, yet fighting in this sort (as they do) against God himself, they must of necessity at length bee confounded. Heereof had the Children of Israel sufficient experience when *Pharao* and his army was ouerthrowne in the red Sea. *Hezekiah* also in his deliuerance from the mighty army of *Senaherib*. 2. Kings 19. and did not this also most notably appear when this cruell persecuting *Iezebel* was after all this, cast out of a Window, trod vnder foot, torn in pieces, deuoured vp of dogges, and so, as nothing of her remayned, but the scull, and the feete, and the palmes of her hands. 2. *Kings* 9. Yea surely, besides all these, haue we our selues had such notable experiences, as that we may truely say, not onely with the Apo-

Verse 35.

stle

ſtle *Paule*, that the Lord hath been on our ſide, but alſo with the Prophet. *Pſal.* 124. *That if the Lord had not beene on our ſide*, when our enemies conſpired and attempted againſt vs, *they had then euen ſwallowed vs vppe quicke*, ſo great and ſo exeeeding was their rage and fury, *But praiſed be the Lorde* (I ſay againe and againe) *which hath not giuen vs as a prey to their teeth. Our ſoule is eſcaped, euen as a Bird out of the ſnare of the Fowlers, the ſnare is broken, and we are deliuered.* Thus much as touching the generall point. *But what ſayeth the anſwere of God to him, I haue reſerued, &c.* A ſecond Doctrine ſomewhat generally alſo ariſing out of theſe words is this: That the church of Chriſti, which conſiſteth of the number of the elect and faithfull, although it bee but a little, and a verie ſmall remnant, in reſpect and compariſon of the multitude of prophane and vngodly men, who doo not belong to eternal life; yet notwithſtanding

Pſal. 124, 1, 2, 6, 7.

Doctr. 5.

ding being considered in it selfe, it is very large & ample, comprehending infinite multitudes of Gods elect and faithfull children, who are sealed and sanctifyed to eternall life. In the daies of Elias, when in outward apearance there was nothing to be seen but abhominable wickednesse and idolatry, all generally from the highest to the lowest, hauing corrupted their waies rebelling against God, & licentiously walowing in the lusts of their own hearts: yet notwithstanding, at that very time (as this text sheweth plainly) the Lord God had a notable company of faithfull Worshippers, and although a small handfull, in respect of the vngodly, yet surely not a few, but a very great number, being considered by themselues. And nowe, if so bee that in so fearefull a falling away; yea, and when the Lord had yet no other peculiar people vppon the earth, but the Iewes alone: If there were then (I say) so many faithfull members

members of the Church of God, and sincere Worshippers of his name: What then is to bee thought of the church of Christ, vnto whom (as it is *Psal.2.*) *The Nations are giuen for his inheritance, and the endes of the earth for his possession.* When as the Couenant of Gods peculiar grace and fauour, comprehendeth not the Iewes alone (as in times past) but extendeth it self both farre and neare throughout the world, to all those generally, & without exception, that by a true & liuely faith, take sure hold vpon the same. There is no doubt (I say) but the church of Christ (in this time of the gospel) is much more large & ample, and the number of Gods elect a farre greater number, by great oddes. For this cause is the church called Catholick, that is to say vniuersal, not *Iewish*, not *Roman*, not *English*, not consisting of any one nation or people, but cōpacted (as it were) into one body, out of al nations, ages, callings, & degrees Verse. 8

For

For the first Church, gathered Children of God vnto her selfe, by the preaching of Gods word, out of any people. After whē the grace of God did shine chiefely among the Iewes, she did ioyn conuerts vnto *Israel* out of the rest. But much more the newe Church, called and begotten since Christs time, hath enlarged her Tabernacle (as *Esay* speaketh) vnto all Nations, beginning at *Ierusalem*, *Iudea*, and *Samaria*, and spreading from thence to the vttermost coastes and ends of the earth. So as the Iewes are not now the onely peculiar people of God, as heeretofore, but the partition wall is nowe broken downe, and God hath sent his *Sonne* (as himselfe speaketh, *Iohn* 3.) *that the world by him might be saued.* And as the Apostle *Peter* speaketh) *Acts* 10. *In euery nation, he that feareth him, & worketh righteousnesse, is accepted of him.* Our Lord Iesus Christ is now becom the chiefe stone of the Corner, vpon whome a

Iohn 3, 17.

Verse 35.

double

double wall ariſeth, ſo þ (as the Prophet *Dauid* propheſied, *Pſ.* 87. the *Egiptian*, the *Babylonian*, the *Tirian*, the *Ethiopian*, the *Philiſtin are born in Sion*, that is to ſay, are more begotten thorough the preaching of the goſpel) to be the true mẽbers of the Church of Chriſt. And as the elders (in whome is repreſẽted the whole Church of God) do ſing vnto Chriſt. *Reu.* 5. *Thou* Reu 5,2,10
haſt redeemed vs vnto God by thy blood, out of euery Kinred and tongue, and people and Nation, and haſt made vs Kinges and Prieſts to our God. &c. And whereas the Prophet *Eſay*, Chap. 53. complaineth of the ſmall number of them that ſhould beleeue the Goſpell, and our Sauiour alſo him-ſelfe, *Luke* 12. Luke 12,32
calleth his Church *a little flocke*, and Math. 7. *That ſtrait is the gate, & nar-* Math. 7,14.
row is the way that leadeth vnto life, and few there be that finde it. Theſe and ſuch like ſentences of the Scripture, are alwayes to be vnderſtood, not of the fewneſſe of the faithful in reſpect

of themselues, but of the finalnesse of their number, in comparison of the vnbeleeuers, of the vngodly and prophane. But oh (will some peraduenture bee ready to aske) is the number of Gods elect still the lesser number? Surely will they say, howsoeuer it hath bin in times past, and howsoeuer among the Papists, the heathen and vnbelecuers, who liue in Blindnesse and ignoraunce, the number of the wicked may be the greatest: yet wher the Gospell is preached it cannot bee so; in such places the children of God are without all question the greatest number. For do not all (saith they) at this day, come to the church, heare Gods word, receiue the Sacraments, &c. and wil you exclude any of those from being the true mẽbers of Christ and of his church? To this I answer, that the church of Christ in this time of the gospel, is vndoubtedly a glorious Church, yea surely much more glorious for number & multitude of

sincere

sincere professors, then heeretofore, the Lorde hauing some faithfull Seruants, & true harted christians euery where, who first seek his kingdom & the righteousnes thereof, who labor nothing so much for the meate that perisheth, as for that which endureth to eternall life; who are Religiously careful to make the word of God the Lanthorn for their feet, and the light for their paths, & prefer the aduancement of Gods glory, and the accomplishment of his good will and pleasure, before al respect of themselues; the number of whom, I most hartily beseech the Lord to multiply and increase more and more. But yet, that still remaineth true which I sayde before, that in comparison of prophane and wicked men, their number is but small, and a little handfull. All such as come to the church, hear the preaching of Gods word, receiue the Sacraments, professe themselues protestants, & no papists, &c. Al these, do I

acknowledge members of the visible Church. But euen as in a fielde there is not onely good Corne, but also weeds; and as in a threshing Floore, there is not onely pure wheat, but also chaffe; and as in a Net that is cast into the Sea, there commeth vp not onely good things, but also bad: euen so, in the visible Church, there is a mixt and confused multitude of both, good and bad: not onely such, who with vpright hearts and good conscience, doo serue and obey the Lorde Christ, but such also as are euen Reprobate to euery good worke, and whose end is, to be cast out from the presence of God, and to be burned as chaffe, in the fearefull furnace of his indignation and wrath. For a man therefore to haue a comfortable assurance, that he is a member of Christ, and an heyre of Gods kingdome, he must not content himselfe, nor think it enough for him, to be a member of the visible Church. But if he feele the

spirit,

ſpirit of GOD preuailing in him a-gainſt the corrupt luſtes and motions of the fleſh, and ſo as notwithſtand-ing the manifolde temptations of the world, the fleſh, and the diuel, he firſt ſeeke Gods kingdome and the righte-ouſneſſe thereof, labour more for the meate that endureth to eternall life, then for that which periſheth, if hee bee Religiouſly carefull to make the worde of God the Lanthorne for his feete, and the light for his paths, and ſo as withall he grow and encreaſe in Knowledge, Faith, Repentance, and in Obedience according thereunto, as in yeares and dayes, if his latter workes be better then his former, & he bring forth fruite in his age, accor-ding to that in Pſal. 92. If hee then ac-count himſelfe to bee moſt happy, when hee is made an Inſtrument to aduance Gods glorie, and doe highly regard it, aboue himſelfe. If his Reli-gion and godlineſſe bee not onely in outward ſhew and profeſsion, but in

all goodneſſe, righteouſneſſe, & truth. Theſe and ſuch as theſe are, are moſt vndoubted Teſtimonies of a bleſſed eſtate, and that ſuch a one is out of all queſtion, a true member of Chriſt and of his Church, a man ſealed and ſanctified to eternall life. Wheras on the contrary, whoſe life and conuerſation is repugnant and contrary heereunto, either deſtitute of ſounde knowledge and Faith, or contenting himſelf, with a bare ſhew and profeſsion of it, being zealous in the mean ſeaſon, to glorify God, neither in the duties of the firſt, nor of the ſecond Table: All ſuch are vtterly vnworthy of the name and Title of true Chriſtians, the Doctrine of the Goſpell cannot be ſaid to haue taken roote in their hearts, the fruites that proceed from them cannot be called the fruites thereof, planted in their hearts by the Holy-Ghoſt, but the fruites and effects of their owne corrupt and vnregenerate hearts, engrafted

ted in them by the ſpirit of Sathan, as a ſure ſeale of their iuſt condemnation. According as of this difference, ſpeaketh the Scripture in diuers places, as *Math.7. Not euery one that ſaith to me, Lorde, Lorde, ſhall enter into the Kingdom of Heauen, but he that doth my Fathers will which is in Heauen.* Alſo *Rom. 2. The hearers of the Law, are not Righteous before God, but the dooers of the Law, ſhall be iuſtified.* And againe, *Hee is not a Iewe that is one outwarde, neyther is that Circumciſion which is outward in the fleſh, but he is a Iew that is one within, and the Circumciſion is of the heart, in the Spirite, not in the Letter, whoſe praiſe is not of men, but of God.*

Verſe 21.

Verſe 13, 28 29.

Heereunto appertaine alſo, the words of our Lord Ieſus Chriſt, *Luke 6. Why call ye mee Maiſter, Maiſter, and do not the things that I ſpeak?* Manifeſtly there teaching, that as nothing in all the Worlde ſhould moue men to profeſſe themſelus to be the ſeruants

Luke 6, 46.

of Christ, vnlesse they haue a care and conscience to do that which he requireth, so doth he vtterly disallowe all shew and profession of his name and Gospell, that is voide of a sincere and vpright obedience, as meere Hypocrisie, and the words of lies. Much might bee spoken to amplifye this point, but by this you may see it, as clearely as the Sun, that howsoeuer the church of Christ, in this time of the Gospell, be a glorious church for number and multitude of true members and faithfull professors; yet for all that, but a little company, and a small handfull, in respect and comparison of the rest. There being at this day (God knoweth) many hipocrites and counterfet Christians, many euil and vnreasonable men, yea many Epicures and carnall Gospellers, who are beastly minded, making the world and their belly their God, professing God & godlines with their mouths, but vtterly denying the power of it

in

in their deeds, easily allured to euerie thing that is vaine and prophane, but backe-warde and vntoward to euerie thing that is good & godly, nothing mooued with the sweete promises of Gods mercie, nothing terrified with the threatninges of his iudgements, but as they are filthy, so will they bee more filthy, cry out vppon them as long as you wil. So then we see heer, what litle substance and found foundation there is in the Papists boasting of the vniuersality of their church, & of hauing the greatest number and multitude on their side, the which commonly (aswell in their publique writinges as otherwise) they obiect and cast in our Teeth, as though because the number of such as professe the true Doctrine and religion of Iesus Christ, is not so great as the multitude of their Idolaters and false worshippers; therefore they are the true Church of God, and not wee. Whereas it is most certaine (as you haue *Vse* 1.

haue beene taught before) that the greater the number or multitude is, the leſſe argument is there, to proue the ſame to bee the true Church of Chriſt. The ſame being not tyed to any number or multitude, but conſiſting of thoſe who truely beleeue in Chriſt, and yeelde a ſound obedience vnto his Goſpell, how ſmall or great ſoeuer their number be. Great was the number of them in the time of Elias, who profeſſed them-ſelues to be the true Church of God, & which in euery reſpect were as dilligent and deuout, in the obſeruation of their outward ceremonies, as the papiſtes are, or can bee at this day, in their blind ſuperſtition, traditions or deuiſes, but yet howe far they were from being in truth and indeede, what they outwardly pretended: this complaint of the ſame Prophet, beeing himſelfe perſecuted by them, dooth plainly proue. The like is alſo to be ſeene, by cõparing the great multitude of the aduerſa-

aduersaries of Christ, in the time that he liued (which were then accounted the Church of God) with the small number of those, who truly beleeued in his name, and yet not the greatest number (for all their bosting and glorious shewes) were indeede the true church, but euen that little and small remnant: wherby it is euident (whatsoeuer the papists brag to the contrary) that to haue the greatest number on their side, is no argumēt to proue their synagog to bee the true church of christ, but rather the contrary, that being true (as it is most true) which you haue heard before. Secondly seeing it is manifest by that which you haue heard, that the flock of Christ is but little, & that the least number go in at the strait gate that ledeth to life, that therfore we take diligent heed, as we tender the glory of God, and our own saluation, that we frame neither our religion nor conuersation according to the disposition of the greatest part, that

Vse 2.

that we think not our Religion to be therefore good, and our conuerſation warrantable, becauſe the moſt part do as we do. As many ſuch there are at this day, who if they be eyther exhorted to any duty of obedience, or reprooued for any thing that is amiſſe, they will be ready preſently to anſwere, that they are not alone, but that the greateſt company of men & women doe ſo in like manner behaue themſelues, &c. We muſt take heed (I ſay) that we folow not a multitude vnto euill, but harken what the word of God doth teach and preſcribe, diligently marke and obſerue who they are that frame themſelues according to that rule of holineſſe and righteouſneſſe: and then conſequently ſettle and endeuour our ſelues to immitate them, without beeing aſhamed, and without ſtaggering at the matter, although their number be neuer ſo ſmal, yea and although they be neuer ſo baſe and contemptible in the

eyes

eyes of the world. Thirdly, seeing all *Vse* 3.
ſuch as come to the Church, & heare Gods word, are not vndoubtedly the true mẽbers of Chriſt & his church; but that there are many Hypocrites and diſſemblers, that therefore wee do not content our ſelues with outward circumſtances in religion, that we thinke it not enough to do thoſe things, no nor yet to ſay, Lord, Lord we are chriſtians, we are Proteſtants and profeſſors of the Goſpel, but hauing a Reuerend feare of the Lordes Maieſty imprinted in our hearts, inwardly in our ſoules reſpecting his bleſſed will, and faithfully remembering his vnmeaſurable loue and tender kindneſſe toward vs in Chriſt Ieſus, wee muſt performe all theſe outward workes, as fruits of our true and inward zeale towardes Gods glorie, and as teſtimonies of our obedience and thankfulneſſe to him, in regard of his manifold mercies towards vs, and then ſhall we be accepted in them, &

in

in euery of them. Whereas on the contrary, if the heart and mind be not sound and sincere, and do not directly ayme at Gods glory, and at the obedience of his will; although we be neuer so forwarde and diligent in all these outward respects, yet shall wee be in no measure accepted but vtterly reiected of him; hee will say vnto vs, *Who required these thinges at your handes?* For as the Apostle sayeth of Circumcision, so is it true of Christian Religion, that it consisteth not in outward shewes, but in the heart and inwarde man, expressing it selfe in a holy practise, and dooing, and in a constant abyding in the word of trueth. *I haue reserued to my selfe, &c.* When he saith that he hath reserued them to himselfe, we are more particularly to obserue from hence, that whereas there are a certaine number seperated from the wicked & vngodly, and so as they run not head-long with the prophane multitude after the

Doctr. 6.

the lusts and affections of their owne hearts to Idolatry, to the contempt of Gods worde, to the despising or persecuting of the saints and seruants of God, but are sanctifyed in all the powers and parts of both soule and bodye, to serue and obey God with true zeale and feruency of spirit, according to the rule of his will. This commeth not to passe, thorough their owne Wisedome, Power, or Free will, but onely and altogether thorough the meere goodnesse and mercie of GOD, in vouchsafing vnto them the gracious assistance and direction of his holy Spirite. This consideration, is heere manifestlye offered to our comfort and instruction, in that the Lorde saith so expressely, that hee hath reserued them: *I* (sayeth the Lorde) *haue reserued vnto my selfe, &c.* If the Lorde of his infinite goodnesse and speciall fauour, through the mighty woorking of his blessed Spirite, had

had not safely kept and preserued this little remnant in the dayes of Elias, from the generall Apostacy and falling away of the rest; they would haue been as forward to haue dishonoured and blasphemed him, and to haue run a whoring after their owne inuentions, as any of the other; and therefore rightly sayth the Lord, that it was hee that kept and preserued them; This is the reason wherefore they were not defiled with the abhominations of that time, and did not bow their knees to *Baal*. So that as I saide, it is a most cleare and euident trueth, that the preseruation of the church and children of God, in the feare of God, and in the wayes of his will, in that they are not ouer-come by the assaults and temptations of the world, the flesh, or the diuel, neither are vtterly destroyed and consumed by the malicious attempts and diuelish practises of their enemies: all this (I say) is onely of the Lord of hostes against

against whom there is no resistance, nor any power to preuaile, vnto whom the very Deuils are subiect, & constrained to doo his will without swaruing at any time, or in any measure from the same, and vnder the wings of whose mercifull prouidence and direction, all his faithful seruants do remaine so safe, that (as our Lord Iesus Christ most comfortably speaketh, *Math.* 10) not so much as an hair shall perish from any of their heads, without his good will and pleasure: and therefore also most notably. *Rom.* 8. *If God be on our side, who can be against vs?* What our generall estate & condition is by nature, how we are thereby weake and fraile, euen as dust and slime of the earth, vtterly destitute of all goodnesse, prone & ready to that which is euill, but backward and vntowarde to euery good thing, the scripture proueth in plentiful places, as *Iohn* 5. *Ephe.* 2. and *Colos.* 2. in all which we are compared to dead men

Verse 30.

Verse 31.

Iohn 5,21
Ephes. 2, 1.
Col. 2, 13.

and expreſſely ſaid to be *dead in treſpaſſes and ſinnes*. This might be further confirmed by plentifull other Teſtimonies and authorities, all of them directly tending to proue, that as our father *Adam* was himſelfe corrupt & ſinnefull, ſo hath hee begotten vs his children corrupt, depraued, and full of ſinne; and not onely ſo, but that ſo long alſo as we remaine in our naturall eſtate and condition, whatſoeuer we do but muſe and thinke vpon, it is corrupt, and whatſoeuer we doo in the whole courſe of our life, it is abhominable and guilty of death, before the face of God.

Now this being ſo, is it not a matter Religiouſly to be admired & maruelled at, that any of vs all ſhould bee preſerued or reſerued to eternal life? Surely, wee muſt needes acknowledge, that it is onely and altogether of the Lordes meere goodneſſe and mercie, that we bee not all vtterly confounded from the preſence of his

his Maiesty, and from the glorie of his power. Now next, as touching the meanes, howe such are preserued, who are thus reserued vnto God himselfe. As before the foundation of the Worlde, hee hath elected them for his Saintes, so in time, hauing redeemed them by the blood of his Sonne, from the guiltinesse of sinne and death, hee then calleth and separateth them from the pollutions and defilements of the Worlde, iustifyeth them by the free imputation of Christes Righteousnesse, and then vouchsafeth them, the continuall residence of his Spirite, by whose gracious Regeneration and Sanctification, their carnall and corrupt affections, are mortifyed and subdued, and from whom alone they receyue power to represse their lustes, to fight against the temptations of the Worlde, the Flesh, and the Deuil, and not only to

hunger and thirſt after holineſſe and righteouſneſſe, but alſo to glorifye God, and to ſeal the aſſurance of their owne ſaluation in an holye and Religious practiſe and obedience accordingly, the which grace and benefite of ſanctification, extendeth not only to their wils, to their memory and affections, but euen to all the powers and faculties of both ſoule and body. And ſurely (if it be well marked) this is a wonderfull effect and woorke of Gods grace, and heerein dooth it appeare to be mighty indeede, when as after this manner, it caſteth downe holds, the immaginations alſo, and euery high thing which is exalted againſt the knowledge of GOD, and bringeth into captiuity euery thoght to the obedience of Chriſt, as the Apoſtle thus ſpeaketh. 2 *Cor.* 10. Yea, I adde further, when it thus maketh a man, being by Nature the Childe of wrath, to be the childe of God, being naturally prophane, diſſolute, & vnapt

apt to euery good thing, to be cleane contrary to this naturall diſpoſition, zealous of gods glory, holy & blameleſſe, in life and conuerſation. When as, although the ſubſtaunce of the body remaineth ſtill the ſame that it was before, yet the heart, the minde, the will and affections, are altred and transformed, to will, to deſire, & do, that which is good and holye in the ſight of God. Thus you ſee by what meanes they are perſerued, whome God hath reſerued vnto himſelfe.

Now for the Vſes: Firſt, heere is offred vnto vs very notable occaſion to examine our ſelues in what eſtate wee ſtand before God, and whether we be of the number of them that are reſerued to eternal life. If we be ſeparated from the wicked and vngodlye of the world, and ſo as we runne not with them in the wayes of ſinne and prophaneſſe, if we perceiue our ſelus to be ſanctifyed in all the partes and powers of our ſoules and bodyes to *Vſe* 1.

ſerue and obey God, with true zeale and feruency of Spirit, according to the rule of his word. If wee haue receiued power in any good meaſure to ſubdue our luſtes, and ſo forth, according to thoſe particulers which you heard before: theſe and ſuch like, are notable Teſtimonies that the Lorde hath preſerued vs, and reſerued vs, euen for himſelfe. And then neede wee not to feare nor bee diſmayde at any time, either by the rage and fury of wicked men, howe mighty or malicious ſoeuer they be, nor by any other temptations or troubles whatſoeuer, may come vpon vs. For God is not like vnto mortall men, who in their loue are wandering and vnconſtant, louing to day, and hating to morrowe, but
Iames 1, 17 in GOD as (Saint *Iames* ſpeaketh) *There is no variableneſſe nor ſhaddowing by turning. The ſtrength of Iſ-*
1 Sa. 15, 29. *raell* (ſayeth Samuell) 1. Sam. 15. *Will not lye, nor repent, for hee is not a*

man

man, that he should repent: And in this Chapter, *the gifts and calling of God are without repentance.*

To whomsoeuer he hath once giuen a true iustifying Fayth, hee will neuer take it from that man againe, vntill hee enioy the end of his Fayth, which is the euerlasting peace and saluation of his soule. Whomsoeuer hee hath once chosen, he wil neuer refuse, whomsoeuer he hath once effectually called, hee will neuer put that man backe, but daily go forward in those graces, and according to these particular degrees, vntill hee hath finally and fully glorifyed them in his Heauenly and euerlasting kingdome, as Rom. 8. *Whom he predestinat, them hee called, and whom hee called them also hee iustified, and whome hee iustified, them he also glorifyed.* Whosoeuer is made partaker of any one of these Graces, or of any one of these particular degrees, he shall bee sure, to be made partaker of them all, Verse 30.

the Lord neuer ceasing to do his children good, euen for his mercies sake; but now on the contrary, if we doo not feele these effects of the grace of God, and of the Spirite of sanctification, then can wee not possibly haue this comfortable assurance that I haue spoken of, that God hath preserued, or reserued vs to eternall life.

Vse 2. A second Vse is this, that being assured through the Testimony of Gods Spirit, of such a gracious reseruation as hath bin remembred before, wee praise God for his mercy, as Rom. 15. *And let the Gentiles praise God for his mercy, as it is written, for this cause I will confesse thee among the Gentiles, & sing vnto thy name.* It beeing most sure and certaine, that although we haue great cause to praise God for our creation, in that also by God, wee liue, moone, and haue our beeing; enioy health, peace, and all other outward good things, to our comfort & consolation, yet are all these thinges of

small

small value to our good and blessed estate, in regard of this grace of preseruation, in that the Lorde (I say) hath and doth safely keep vs from the abhominations of Antichrist, from the errors and heresies of the papists, from worshipping of Idolles, from trust and confidence in our owne merites, &c. according to that which they teach and professe. And so consequently, in that hee hath brought vs to the right way and maner of worshipping him, in spirit and truth, teaching vs what to know, to beleeue & professe, both concerning Religion, and concerning Conuersation, in the whole course of this life, and hath vouchsafed vs grace, in some acceptable measure to glorifye him, and to seale the assurance of our saluation accordingly. Few among the greatest multitude, do vprightly consider, and as they ought, the highnesse and excellency of this special mercy. Rightly may we say heerof, that it *reacheth*

vnto

vnto the heauens, as Psal. 36. And now to conclude, how highly it standeth vs vpon, to pray and beseech the Lord to vouchsafe vs the comfortable assurance of this mercy, through the gracious testimony of his blessed Spirit, and to confirme and encrease it in vs more and more, for the vnspeakeable peace and ioy of our soules, and for the sure sealing of our saluation: I neede not vrge it further, euerie one that hath any grace from God, may easily perceiue; and the Lord giue vs al grace to make good vse of it for Iesus Christs sake, Amen.

The fift Sermon.

Rom. 11. 4, 5, 6.

Which haue not bowed the knee to Baal, &c.

IN these words, the Lord maketh a description of such as were preserued in the dayes of Elias, by the fruit and

and effect of their reseruation, *They bowed not the knee to Baal.* This *Baall* was an Idoll of the *Sidonians*, signifying a Lorde or Gouernour in the fashion or shape of the Sunne, and vsed in diuers places of the scripture, as a generall Name to all Idols, they beeing as the Lordes and Owners of their Worshippers. *Ahab* King of *Israell*, marrying *Iezebell* the Daughter of the King of *Sidon*, thorough the instigation of that wicked Woman, forsooke the true worshippe and seruice of the Lorde of Heauen and Earth, and applyed himselfe to the seruice of that detestable Idoll, built him an house in *Samaria*, reared vppe Altars and Groues vnto him, and not onely so, but carrying with him to the whole people of Israell, to the same abhomination, except onely those few of whome the Lord speaketh heere vnto *Elias*.

In the Description of the which

Doctr. 1. Which remnant that thus remayned vndefiled, we neceſſarily learne, that as the worſhipping of Idols and images, is a moſt filthy and an abhominable wickedneſſe before the Lorde, according as we may ſee, *Deutro.* 27. how the Lord pronounceth a fearful curſe againſt the ſame; euen ſo on the contrary, is the ſincere worſhip and ſeruice of his name, ſo deere and precious in his account, as that hee cannot poſsibly abide, that any of his faithfull ſeruants, ſhould in any meaſure at all, ſwarue or degenerat from the ſame, to ſhewe any little countenance, or to giue any conſent or wel-liking to any other manner of Worſhip, then himſelfe hath preſcribed & commaunded. It is not enough to loue and feare the Lord with all our ſoules, and not to conſent to Idolatry in our hearts, but wee muſt abſtayne from all appearaunce of euill in this reſpect, and not ſo much as with a word of our mouth, or with any geſture

Verſe 15.

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ſture of body, ſhew any reuerence at all thereunto. The faithfull people of God in the dayes of Elias (as alſo Elias himſelfe) might no doubt, haue liued in peace and proſperity, if onely in outward maner, they would haue ſerued the Idols of the Gentiles, and but with the geſture of their bodyes haue bowed themſelues to *Baal*; but they knowing the Lord to hate al hypocriſie and diſſimulation, and that not their ſoules onely, but both bodies and ſoules, ought wholy and only to be dedicated and conſecrated to his ſeruice, they would not therefore in the leaſt meaſure that might bee, ſhewe any token of well liking the ſame. According whereunto, ought to be the conſtancy and reſolution of all the Saints and ſeruants of God, at this day, and from time to time, ſo as although the whole world bee giuen neuer ſo much to Idolatry and vngodlyneſſe, and although the heat of perſecution be neuer ſo great and vehement

hement againſt the ſincere profeſsion and obedience of Chriſtes Goſpell: they yet notwithſtanding alwayes continue conſtant in the wayes and will of God, without framing themſelues in any degree at all, according to the manners and Obſeruations of the wicked. *Not fearing them which kil the bodie, but are not able to kil the ſoule, but fearing him, which is able to deſtroy both ſoule and body in hell*, as our Lord Ieſus Chriſt himſelfe thus exhorteth. *Math.* 10,28.

This is further confirmed in *Com.* 2. where the Lorde forbiddeth not onely ſuch Images as are made to repreſent himſelfe (foraſmuch as he being an inuiſible ſpirit, and an incomprehenſible eſſence, not like to man, Woman, or any other Creature, in any ſhape, quality, or Naturall proportion, cannot therefore poſſibly bee repreſented by any Image or ſimilitude whatſoeuer: according as wee ſee in the Prophets, how hee openly

openly ſetteth his voyce agaynſt all counterfet ſhapes of him, to the end wee may know, how they make themſelues guilty euen of forſaking GOD, who couet to haue any viſible forme of him, and that the maieſtye of God is defyled, when hee beeing without a bodye, is likened vnto a bodilye matter, beeing inuiſible, to a viſible Image, beeing a Spirite to a thing without life, and beeing incomprehenſible to a lumpe of Wood, Stone, or ſuch like: As Eſay 40. *To whome will yee liken GOD, or what ſimilitude will yee ſet vppe vnto him?* And Chapter 44. hee likewiſe ſayeth, that *All they that make an Image are vanitie, and theyr delectable thinges ſhall nothing profite, and they are their owne witneſſes, that they ſee not, nor knowe: Therefore they ſhall bee confounded.*) As the Lorde (I ſay) in the ſecond Commaundement, hath forbidden all ſuch like Images as are made to repre- Eſay 40,8.

represent himselfe (for seeing heauen and earth, and all things therein, cannot sufficiently represent God, much lesse can vile images made with mens hands, who haue neither life, nor moouing, nor any thing at all, like vnto the mighty God:) euen so in like manor, the making of al other Images to any Religious or superstitious vse. If we come where any such images are, we must not bow vnto them, neither for their owne sakes (which is the grosser errour) nor yet in regarde of them whom they are made to represent, which is also bad enough, yea, and too too badde; according as this particular, wee haue often occasion elsewhere to consider at large. But nowe (before I passe any further) to call to minde some Reasons, wherefore all Idols and Images ought thus to be detested and abhorred. A first Reason is, because it is the will and Commandement of God, that all Idols, with all corrupt worshipping of

Reason 1.

of the true God, ſhould be vtterly abolished, as *Exod. 34. Ye ſhal ouerthrow their Altars, and breake their Images in peeces, and cut downe their Groues, for thou ſhalt bow downe to no other God, becauſe the Lord, whoſe name is Ielous, is a ielous God.* To this effect alſo again, *Numb. 33. Deut. 7, &c.* And for this cauſe (I meane for the taking away and abolishing of Idolatry, and falſe maner of worſhipping the true God) are *Iehu*, *Hezekiah*, and *Ioſias*, ſo highly commended in the holy ſcripture. Exod. 34. 13, 14.

Secondly, they are to be deteſted and abolished in regarde of our profeſſion: we profeſſe to worſhip God in ſpirit and truth, with which ſpiritual worſhip, the hauing and retaining of Idols & Images cannot ſtand. Thirdly, for auoyding of offence, leaſt the ignorant people ſhould bee ſeduced, and the enemies of the Church take occaſion to eſtrange themſelues further of, and to ſpeake reproachfully of the heauenly truth. According as Reaſon 2. Reaſons 3.

heereof, there is experience in the Iewes, who beholding Images in the Churches of some of such as professe them-selues to bee Christians, become thereby greatly offended, and much discouraged from embracing the trueth. And surely, it cannot bee founde in any place of the Scripture, that Images did euer good, but contrary-wise, it appeareth in verie many places, that they haue done much hurt, and the people of God haue beene most miserably deceyued, and beguiled by them, as in the bookes of the Iudges, Kings, and Prophets.

Much might bee spoken, but by this wee may see clearely, that as all sinne in generall, so especially the sinne of Idolatrie, is so loathsome and odious before the presence of the Lordes Maiesty, that howsoeuer hee suffer men licentiously to giue themselues thereunto for a time, yet in the end, continuing without Repentance,

pentance, hee will not fayle most ſeuerely (according to his Righteous Iudgements) to punniſh and take vengeance vpon them for the ſame: according as *Eſay* 42. *I am the Lorde, this is my Name, my Glorie will I not giue to another, neither my praiſe to grauen Images.* Eſay 42, 8. For inaſmuch, as hee hath betroathed himſelfe (as it were) to the Company of the Elect and faithfull, as to a Spouſe and chaſte Virgin, hee cannot abide, that they ſhould bee defiled with the Adulterous woorſhipping of Idolles, according as for this cauſe alſo, dooth hee oftentimes call him-ſelfe a *Iealous God*, that will not ſuffer his Honour to bee violated, nor himſelfe to bee robbed, of that which properly belongeth vnto him, to haue it giuen vnto other Creatures. *The Lorde thy God* (ſayeth Moſes, in *Deutronomy* 4.) *is a conſuming Fire, and a iealous God.* Deut. 4, 24. For as an husband, (the more holy and chaſt himſelfe is)

the leſſe can he abide, that his Wife ſhould giue and encline her loue and liking to another: euen ſo, the Lord hauing wedded vs (as it were) to him ſelfe by his word, teſtifieth, that hee hath a moſt feruent burning ielouſy, as often as we are defiled with wicked luſts, & eſpecially when we transferre vnto any other, or do intermingle with any ſuperſtition, the worſhip and ſeruice of his name, which ought to bee kept moſt holy and vncorrupted, inſomuch that he wil not fayle, moſt ſeuerely to punniſh the ſame. According as beſides the conſideration of the perticuler punniſhments inflicted vpon the Gentiles for their Idolatry, whereof ſpeaketh the Apoſtle. Rom. 1. ſaying, that for this cauſe, god gaue them vp to *their harts luſts, into vile affections, yea and vnto a reprobate mind, to do thoſe things which are not conuenient.* Heereof we haue a notable example and diſcourſe. *Ezek.* 8. where wee read that when the Prophet

Rom. 1, 24, 26, 28.

Prophet *Ezek.* was carried of the Spirit by the haires of his head into *Ieruſalem*, he ſaw in it, not onely that Idoll of indignation, whereby the wrath of God was prouoked; but alſo in the Temple, hee perceiued that on the walles thereof, were painted beaſts, liuing creatures, and all manner of creeping thinges, whereunto the chiefe elders of the people, with much reuerence, offered Incenſe, ſo giuing vnto them diuine honor. Furthermore, the Prophet ſaw on the other ſide, women mourning for *Tammuz*, who was another Idoll of the Gentiles. And laſtly, he beheld in the Sanctuary, men who turning theyr backe to the moſt holy place, and their faces toward the Eaſt, worſhipped the Sun towards the Eaſt. For al which Idolatry and abhominations, the Lorde by his Prophet threatneth in the laſt verſe of that chapt. *That he will execute his wrath, that his eye ſhall not ſpare them, neither wil he haue pittie,*

and though they crie in his eares with a loud voyce, yet will hee not heare them. But now, as the Lord thus expreſſely forbiddeth the worſhip of Idolles, and Images, euen ſo on the contrary, doth hee ſtrictly enioyne and commaund the right worſhip and ſeruice of the onely true God, according to that, *Mathew 4.* out of *Deutronomy 6.* *Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue.* Worſhipping and ſeruing, by this ſentence of the Lorde, are mutually linked and knit together, and cannot bee ſeparated the one from the other.

Math. 4, 10.

Whereby it is manifeſt, that as the Lord God, onely and alone is to bee ſerued: ſo is it his good will and pleaſure, onely and alone to be worſhipped. For this cauſe moſt notably (ſayeth our Lorde Ieſus Chriſt) *Iohn 4. That the true Worſhippers, ſhall worſhip the Father*: Not this Angell, or that Saint, *but the Father*, vnto whom,

Iohn 4, 23.

whom all Glory, Honour, Worſhip, and Seruice, dooth belong, ſpeaking of Religious Worſhippe and Seruice, as our Sauiour dooth in that place. Hereupon alſo it was, wherefore the Prophet Elias, teaching that GOD cannot abide, to haue any thing at all worſhipped beſides himſelfe, cryeth out. 1 *Kings* 18. vnto thoſe, who thought to worſhip God, and the Idoll *Baall* together: *Howe long hault yee* (ſayeth he) *betweene two Opinions? If the Lord be God, followe him, but if Baal be he, then goe after him.* As if he ſhould haue ſayde; It is not poſsible for you, to Worſhippe God and *Baall* together. *No man* (as Chriſt ſpeaketh, *Matthew. 6.*) *can ſerue two Maiſters.* The Lord God will not bee content with a peece, but hee requireth our whole heart, our whole minde and ſoul to the worſhip and ſeruice of his Maieſty, hee leaueth no part thereof, to be beſtowed vpon any other. And

1 Ki. 18,21

Math. 6, 24

therefore most excellently. *Hebr.* 1. doth the Apostle vse this as a Reason, to shewe that Christ is more excellent then the Angels, because the angels doo worship Christ, but they againe are not worshipped. Nowe, if the angels be not worshipped, whom then shall wee account in heauen or in earth, worthy to be worshipped? Surely no other at all, but onely the true, eternall, and euer-liuing God. According as to this effect, tendeth most notably the voice of the Angel.

Reuel. 14,7 *Reuel.* 14. *Feare God, and giue glorie to him, and worship him, that made heauen and earth, and the Sea, and the fountains of water.* And Chap. 22. *I fel down*

Reuel. 22, 8 (saith *Iohn*) *to worship before the feete of the Angel, but he said vnto me, See thou do it not, for I am thy Fellow-seruant, &c.* Now next, as touching the maner of worshipping God aright, our Lord Iesus Christ saith, *Iohn* 4. *That the true worshippers shal worship the Father in spirit and truth*: So that whatsoeuer

soeuer is outwarde and bodily, and may bee performed aswell of the wicked, as of the godly, that is not to be accounted for the true worship of God, but the heart and minde it is, which he especially respecteth and aimeth at, as 1. *Sam.* 16. *Man looketh on the outward appearance, but the Lord beholdeth the heart.* 1 Sam. 16, 7

According as this is manifest in the example of *Abell* and *Kaine*, and in the Offeringes which they offered vnto God, whereof wee read, *Gen.* 4. The Sacrifice of *Kain* was reiected, not in regarde of the outwarde matter thereof, but because it proceeded not from a faithfull and vpright heart, as did the Sacrifice of *Abel*, and which therfore most sweetly smelled in the Nostrils of God, as *Hebr.* 11. the Apostle discussing this matter, hath these words; *By faith Abel offered vnto God a greater Sacrifice then Kain, by the which he obtained witnesse that he was righteous.* For this cause (saith *Moses* to the people of *Israel*, Gen. 4, 5. Heb. 11, 4.

Deut. 10, 12 rael. Deut. 10.) *And now Israel, what doth the Lorde thy God require of thee, but to feare the Lorde thy God, to walke in al his wayes, and to loue him, and to serue the Lord thy God with al thy heart, and with al thy soule.* This may yet further be manifested, by the sharpe reproofe which the Lorde maketh, Esay 1. *What haue I to doo with the multitude of your Sacrifices sayeth the Lord?* Esay 1, 11, 13, 14. 15, 16, 17. *I am ful of the burnt Offerings of Rams, and of the fat of fedde Beasts: and I desire not the bloud of Bullockes, nor of Lambs, nor of Goates. Bring no moe Oblations in vaine, Incense is an Abhomination vnto mee, I cannot suffer your Newe Moones, nor Sabaoths nor solemn dayes:* and so further at large, as you may see in that place; wherein (at the first) it may seeme straunge, that the Lord should so cry out against these thinges, which were of his owne ordinance and appoyntment; But the Reason is, because they thought to please God with these outward Ceremo-

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remonies, and were vtterly destitute in the meane season of faithfull harts, and vpright affections; without the which, the Lorde neuer promised any fauourable acceptation of these outward thinges, according as afterwarde hee plainely expoundeth his owne meaning, saying; *Wash you, make you cleane, take away the euil of your workes from before mine eyes, cease to do euil, learne to do well, seeke iudgement, relieue the oppressed, iudge the fatherlesse, defend the widdow, &c.*

The Prophet *Micah* also, in chapter 6. bringeth in the person of one, and after this manner reasoning, concerning the true and right Woorshippe and seruice of God: *Wherewith* (sayeth hee) *shal I come before the Lorde, and bowe my selfe before the hie God? Shal I come before him, with Burnt Offeringes, with Calues of a yeare olde? Wil the Lorde bee pleased with thousands of Rammes, or with ten thousand Riuers of Oyle? Shal I giue* Micah 6. 6, 7, 8.

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my first borne for my transgression, euen the fruit of my bodye, for the sinne of my soule? Vnto all which demandes, hee maketh this answer, liuely describing the true Sacrifice which the Lord requireth. *Hee hath shewed thee, O man* (saith hee) *what is good, and what the Lord requireth of thee? Surely to do iustly, and to loue mercy, and to humble thy selfe to walke with thy God.* Many other testimonies might be produced, but by these it is most manifest, that God was neuer delighted with any outwarde circumstances in the worship and seruice of his name, but onely so farre forth, as they proceeded from a faithfull and vpright heart. According as this, dooth out Lorde Iesus Christ yet further confirm. *Ioh.* 4. saying; *God is a Spirit, and they that worship him, must worship him in spirite and in truth*, plainly there teaching, that to the end mē may worship God aright, it behoueth them to enter into due consideration of his naturall affecti-

Iohn 4. 24

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on and delight. For euery thing affecteth that which is according to his naturall inclination, and lotheth and disliketh whatsoeuer is repugnant & contrary to the same. Now then, if the Lord God consist of a bodily and corporall substance, then doth he expect, and will be delighted with outward and bodily worship; but if he be not bodily, but altogether spirituall, then doth he not expect, neyther can possibly be pleased with external seruice, the same beeing so contrary to his Nature. And now that the Lorde God consisteth altogether not of a bodily, but of a spirituall subsaunce, and therefore cannot away with externall worship, to be satisfied therewith: what can be more manifest to put men out of doubt, then that saying of our Lorde Iesus Christ, which was set downe before? And it is not to be passed ouer, how hee sayth not in that speech, that it is meet and conuenient, that such as worship God,

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ſhould worſhip him, *in ſpirite and in truth*: but that they *muſt worſhip him in ſpirit and in truth*. And to what end doth hee vrge it ſo ſtrictly and ſay, it muſt be ſo, if it could poſsibly agree with his Nature, to bee pleaſed and delighted with eternal thinges. This cannot poſsibly be, but it is of neceſſity, that they who will be accounted true worſhippers, doo worſhip and ſerue him in ſpirit and truth. Where-by the miſerable eſtate and condition of the Papiſtes, is euidently diſcouered, who together both with their bodies and inward affections, do giue themſelues wholly to Idolatry, bowing, falling downe, and creeping euen to very Stockes and Stones; which haue eyes and ſee not; eares and heare not, &c. But let vs a little (before we proceede any further) conſider ſome of their maine and ſpeciall Reaſons for that which they doo. Firſt (they ſay) that they doo not worſhip the Image it ſelfe, but

Vſe.

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God whom it repreſenteth. But we learne out of the Prophets, and in the ſecond Commaundement, that it is a moſt wicked preſumption, to erect any ſignes, by which God either cannot, or ought not to be ſignifyed; and that hee forbiddeth aſwell the falſe worſhip of the true God, as the giuing of any part of his true worſhip vnto any other. And although they were ſignes, by which God coulde bee truely ſignifyed, yet lyeth it not in the power or Authority of any Creature, to erect and ſet them vp, but onely by the will and commaundement of the Lorde. Secondly, (they ſay) that Images bee Bookes of the Lay and vnlearned people, and therefore profitable, but the Spirite of God teacheth vs otherwiſe, when hee ſayeth, *Habbacuk* 2. that it is onely made, *To bee a Teacher of lyes*. And Zachary 10. *The Idols haue ſpoken vanity*. And Ier. 10. *The ſtock is a doctrine*

Hab. 2, 18.

Zach. 10, 2. Ier. 10, 8.

of

of vanitie: by all which places it is moſt cleare, that Images teach nothing elſe, but to lye of God, and to ſpeake vainly of him; and therefore, (if we will do none of theſe) we muſt neyther make Images, nor haue thē. Thirdly they ſay, it was lawfull for the *Iſraelites* to haue figures; as the Cherubim, Seraphim, and diuers pictures in the Temple of *Salomon*, and that therefore it is lawfull for Chriſtians to haue Images in their Churches. But theſe figures of diuers thinges, and other pictures in the Temple of *Salomon*, had the warrant of Gods word, neyther could they eaſily be abuſed. And beſides this, the purpoſe of GOD in erecting them, was, that they ſhold be figures of ſpirituall thinges, all which haue taken their end in Chriſt. And thus are the chiefe Reaſons which the Papiſtes alledge for their idolatrous worſhip, moſt clearely diſcouered, to bee not onely weake, but vaine and fooliſh.

Further.

Furthermore, what els is to be ſaid of the whole body of their religion and deuotion in all other partes and branches of it? Is there any thing at all therein, but what he that is moſt wicked may doo and performe aſwell as he that is moſt godly and beſt affected? Is it not altogether carnall and outwarde, as if they accounted God to be no ſpirit; but to conſiſt (as mortal men doo) of a bodily and corporall ſubſtance? As in this or that faſhion of apparrell, this or that kinde of geſtures, choiſe of meats, difference of daies, times and places, numbring of Beads, building of Monaſteries, faſting in Lent, receyuing Holy-water, going on Pilgrimage, numbring of Prayers, croſsing, annointing, ſhauing, Ringing of Bels, going to ſhrift, and ſuch like outward and bodily e actions; not hauing any motion or work of the Holy-ghoſt in the inwarde man: they thinking to pleaſe God with theſe corporall Ceremonies, and humaine inuentions, and neuer thinking of ſpirit and truth, nor knowing (for the moſt part) what it meaneth; but letting them alone

in their blindnes, vntill it may pleaſe God to open their eyes. As this doctrine, and the example of theſe true worſhippers of God, in the dayes of *Elias*, do tend directly alſo to reprooue the warrantable reſolutions of all ſuch, who perſwade themſelues, that they may lawfully diſſemble in matters of religion, eſpecially in the time of perſecution, and think that if their hearts conſent not vnto it, they nothing at all offend, although with their bodies they bow vnto *Baal*, and do reuerence in outward appearance to idolaterous worſhip; euen ſo, it teacheth vs, not onely according to the exhortation of the Apoſtle. 1 *Cor.* 10, 14. *To flie from Idolatry*, knowing that no Idolaters ſhal enter into the kingdome of heauen; and for this cauſe keepe our ſelues, according to the example of theſe 7000. aſwell from all maner of outward appearance thereof, as from conſenting thereunto in our hearts, ſtriuing to this ende againſt all temptations, and againſt all iniunctions and commandements to the contrary & zealouſly, crauing the gracious ayde and aſsiſtance

assistance of Gods blessed spirit: but also seeing the right worship and seruice of God, according to his word, is so deare and precious in his account, that therefore in the feare of God, acknowledging him alone, to be the only true God, who onely and alone is to be worshipped; we loue him therefore aboue all, feare him aboue all, pray to him only, acknowledge him alone to bee the onely authour and Fountaine of all good things, and so depend vppon, and repose all our trust and confidence in him alone, and so forth; as is prescribed and commanded in the first Table of the ten Commandements. And heerewithall, seeing the true Worshippers do worship God in spirit and truth, that therefore we do not only account of the worship & seruice of god, as of a debt and duty strictly required at our handes: but that in the feare of God, we be euermore religiously carefull to present our selues before him therein, with vpright hearts, and sincere affections, praying and beseeching the Lord to this end with the Prophet *Dauid*. Psalme 51, 10. *To*

create in vs new hearts, and to renew right ſpirits within vs. In which Praier, we haue need to bee ſo much feruent and earneſt, not onely becauſe Hypocriſie is moſt lothſome before the face of God, but forasmuch as wee are all naturally enclined thereunto, deſirous to be thought and eſteemed far more holy, religious, and better affected then we are indeed; far more ready to find fault with others, then to be reformed our ſelues in that which is amiſſe, ſpeaking againſt others for their ignorance & prophaneſſe, when wee our ſelues are as ignorant and prophane, as ſlacke and careleſſe in al duties of holines and Religion, as they or any other. How highly therefore it ſtandeth vs vppon, to ſtriue againſt this Naturall hypocriſie of ours, and not onely to repreſſe and keepe it vnder, but ſo alſo, as that it may bee vtterly expelled & rooted out of our harts, and as in all the wayes and actions of this life, ſo as we may walke vprightly, work righteouſneſſe, and ſpeake the truth from our hearts, knowing what the Prophet *Dauid* ſaith, *Pſal.* 15. that ſuch alone ſhall

enter

enter into Gods Tabernacle: ſo eſpecially in matters of Religion, and when eyther in Prayer, hearing of Gods worde preached, or in any other part or branch of his worſhip and ſeruice, we are to preſent our ſelues before him; euerie one that hath any ſpirituall diſcerning, may eaſily perceiue, and conclude with himſelfe. It followeth verſe 5. [*Euen ſo then at this preſent time, is there a remnant through the election of grace.*] Now in theſe words (by an argument drawne from the like) doth the Apoſtle apply the former hiſtory, and example of the daies of Elias vnto his preſent purpoſe: as if he ſaid, as in the time of Elias, there was a certain number preſerued by the Lord, which neuer ſerued the Idols of the Gentiles; euen ſo, there is no doubt, but that the Lord God acording to his eternal purpoſe of grace, hath a faithfull remnant of elect Saints at this day, whom hee will exalt to eternall life; howſoeuer the greateſt multitude, by reaſon of their vnbeleefe and hardnes of heart, do miſerably remain in the ſtate of condemnation. This is the ſence of

this application; wherin beſides this ne-
ceſſary inſtruction that is fitly offered for
al the Miniſters of Ieſus Chriſt, that they
alwaies be religiouſly carefull (according
to this example of the apoſtle *Paul*) to ap
ply their doctrines & exhortations to the
preſent occaſions and neceſsities of the
church. We learn and obſerue for the ge-
Doct. 2. nerall point, that the former experience
of the Lords goodnes & mercy towards
his Church and choſen people, aſwell in
their preſeruation from Idolatry, from
the rage and fury of wicked & malicious
enemies, as in all other reſpects and Ar-
guments of his loue, ought ſo fruitfully
and effectually to be remembred of al ge-
nerations from time to time, as to enco-
rage them to hope in God for the conti-
nuance of like fauour, and ſo conſequent-
ly vnto true patience & conſtancy, with-
out diſtruſting or deſpairing in the midſt
of whatſoeuer troubles, afflictions, and
calamities may ariſe in the world. To this
end it is, that the Apoſtle heer alledgeth
this example of *Elias* his time, that the
Iewes calling to memory the eſtate of
the

the Church at that time, and howe the Lord moſt mercifully reſerued vnto himſelfe, many thouſandes that neuer ſwarued from his feare, when (as yet) in outward appearance there was nothing but Idolatry: that the Iewes (I ſay) remembring this, might be out of doubt, that although the greateſt multitude, by reaſon of their infidelity and hard-hartedneſſe, were worthily reiected and caſt off; yet the Lorde had not therefore broken his promiſe, no more then he did in the former time, but had ſafely kept and preſerued a great number of deare and faithfull ſeruants, howſoeuer they could not viſibly be diſcerned in the face of the world *As it was then* (ſaith the Apoſtle) *euen ſo is it now*. With ſuch fruite and profite (as I ſayde) ought the former experiences of Gods mercies to be remembred frō time to time; and after this maner for inſtruction & confirmation ought wee alwayes to peruſe and conſider the Hiſtories and examples of the holy Scripture, beeing fully aſſured, that there is no one example, ſet downe in vayne, but only for our

profit and cõmodity, that by the example of the wicked, wee might take warning to auoid sinne, least we be partakers with them of the punishment due to sin, as 1. *Cor.* 10, 6, &c. *These are ensamples* (saith he) *for vs, to the intent that we should not lust after euil thinges, as some of them lusted, &c.* And againe, that by the examples of the godly, we may be encouraged and prouoked to the fear of God, that so with them we may be blessed for euermore. This is the ende of Gods prouidence in preseruing the scripture from time to time, and so consequently of the Holyghostes purpose, in the first penning of al the circumstances of the same, according as heereof is most excellent plainly. *Rom.* 15. *Whatsoeuer thinges are written* (saith he) *afore time, are written for our learning, that we through patience and comfort of the Scriptures might haue hope.* That by the experience of gods loue and fauour (I say) towards the godly in what sort soeuer we might be encouraged to expect the like in time of need: & by the experience of his punishments vpon the wicked, we might learne to reuerence

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rence and ſtand in aw of his iudgements. And as to this end doth the Apoſtle heer produce the hiſtory and example of Elias his time; euen ſo, to the very ſame purpoſe, doth the Holyghoſt make mention of the notable experiences, which *Noah*, *Abraham*, *Iſaac*, *Iacob*, *Dauid*, *Daniell*, and many others, had of Gods ſpecial fauors, in protecting and deliuering them from many great dangers; as alſo of the notable profite which they reaped, for a reſolute and religious depending vpon God, all the dayes of their life afterward. And of *Dauid* it is expreſſely to be ſeen. 1 *Sam.* 17. how by the experience which he had of Gods mighty power & mercifull prouidence, in protecting & deliuering him from the Lyon and the Beare, becam encouraged to fight againſt the mighty Giant *Goliah*. *The Lord* (ſaith *Dauid*) *that deliuered me out of the pawe of the Lyon, and out of the paw of the Beare, he wil deliuer mee out of the hand of this Philiſtim.* The Apoſtle *Peter* (as we may ſee in the Acts of the Apoſtles) was diuers times impriſoned and ready to be put to death, but in his deliuerance

uerance he felt so great experience of the Lords mercy towards him, that in the 2. Epist. 4. he is bold to exhort the faythfull to reioyce in sufferinges, and to glorifye God therein, without being ashamed. The like effects ensued also vpon such experiences as the Apostle *Paule* had, as we may see, *Phil.* 1. and in many other places. Many other examples might be aledged, but as by these it is manifest, how notably the Saints of God profited by the former experience of Gods loue and fauour in times past; so no lesse ought wee to profite to a couragious resolution, and faithfull expectation at this day, & from time to time, by such experiences as wee haue had. I will not stande vpon many particulars, but if I should go no further, then to the experience of Gods loue, in the abasing of his Sonne, vnto the most excellent worke of our Redemption, it would bee sufficient, as farre surpassing all other experiences whatsoeuer: according as this very Vse, doeth the Apostle make for our comfort and instruction in this behalfe, *Romanes* 8, 32. *Who*

spared

ſpared not his owne Sonne (ſayeth hee) *but gaue him for vs all to death: howe ſhall he not with him giue vs all thinges alſo?* Marke the Sequell; *Howe ſhall hee not with him giue vs all things alſo.* Plainly thus giuing to vnderſtande, that the experience and aſſurance of Gods woonderfull loue, in abaſing his Sonne ſo farre, as to take vpon him our Fleſh, and to ſuffer death vpon the Croſſe for our ſinnes; ought to aſſure and perſwade all the Children of God, with an vndoubted reſolution, that there is nothing elſe ſo rare and precious, ſo high and excellent, but the Lord out of his rich Treaſury, will vouchſafe to impart and beſtowe the ſame vppon them, if in his moſt Heauenly Wiſedome, and mighty prouidence, hee ſee it to beefit and neceſſarie for them. He hath freely giuen them alreadye, the moſt precious Iewell which hee had; Namely, his deere and onely begotten Sonne, vnto whome, no one, nor all the thinges in this Worlde, are woorthy (in any meaſure) to bee compared, howe much more then, will he beſtow

vpon

vpon vs ſuch things, as are of leſſe valew, as health, peace; much more will turne all afflictions to our good, giue vs patience, &c. it is vnpoſsible that the Lorde ſhould deny his childrdn any of theſe or ſuch like things, ſeeing for their ſakes, he hath not ſpared his owne ſonne. According alſo, as how by him, we liue, moue, and haue our being, how he hath created vs after his owne Image and likeneſſe, & how by him we enioy all good things to our comfort and conſolation: who ſo blinde as not to ſee and vnderſtand? who ſo hard-hearted, as not to acknowledge? Nowe ought not theſe experiences, to worke and beget in vs as great a meaſure of a godly reſolution; of faith, hope, loue zeale, obedience, and thankefulneſſe, as in the Saints of God heeretofore? Yes vndoubtedly. Now the firſt Vſe, that ſuch experiences ought to worke and beget in vs, is thankfulnes. Accordingly moſt notably *Deut. 4.* doth *Moſes* exhort the people of Iſrael, that they forget not the former experiences of the Lords goodneſſe and mercy towards them, but diligently re-

Vſe. 1

retaine them in memory, and recount them to their children. *Take heede to thy selfe* (saith he) *and keepe thy soule diligently, that thou forget not the thinges which thine eyes haue seene, and that they depart not out of thy heart al the dayes of thy life, but teach them thy Sonnes, and thy sonnes sonnes.* A great ingratitude and vnthankfulnesse it is, to forget the benefits that are bestowed vpon vs by mortal men; and therefore worthily, *Gen.* 41,9. doth the chiefe Butler of *Pharao* blame himself for forgetting *Ioseph.* It is also recorded. 2 *Chro.* 24, 22. to the woorthy reproofe of *Ioash*, for not remembring the kindnesse which *Iehoiada* the Father of *Zechariah* had shewed vnto him. And now, if it bee a matter worthy of blame and reproof, for one man to forget the kindnesse of another extended towards him: a matter of farre greater reproofe and worthy of blame is it, to become forgetfull of the mercies and benefits of the Lord, the least whereof as infinitely surmounteth whatsoeuer we may possibly receiue at the handes of mortall men; as the heauens in height, in beautie

ty and excellency ſurmounteth the earth As in regard heereof, we may ſee, *Deut.* 32. 18, 19. how ſharpely *Moſes* rebuketh and blameth the children of Iſraell, yea, and threatneth them with Gods iudgements. *Thou haſt forgotten* (ſayth he) *the mightie God that begate thee, and haſt forgotten God that formed thee. And the Lorde ſawe it, and was angry for the prouocations of his Sonnes, and of his Daughters.* It is alſo recorded, *Iudges* 3, 7, 8. that euen for this cauſe, becauſe the children of Iſraell forgate the Lorde their God, therefore was his wrath kindled againſt them, and he ſolde them into the handes of their enemies. In *Iob.* 8, 13, 14. alſo it is fearfully pronounced, that all ſuch as forget God, ſhall periſh and al their confidence ſhall be cut off.

Vſe. 2 A ſecond Vſe that ſuch experience of Gods mercies, ought to worke and beget in vs, is a zealous reſolution, for the glorifying of God in a conſtant and courageous enduring, of whatſoeuer troubles, afflictions, miſeries, and calamities, may come vpon vs in this life, and ſo, as wee

thus

thus from time to time, reason and conclude with our selues. The Lord hath bestowed these and these inestimable benefites and blessings vpon mee, he hath preserued mee from the malicious attempts and practises of the wicked, and from running headlong with them to the wayes of vngodlynesse, he hath brought mee into the right way and manner of worshipping him, he hath deliuered me from great daungers, troubles, sicknesses, and other extreamities, and in many other respects approued himselfe my good and gracious GOD, and giuen mee verie manifest Arguments of speciall Loue: Therefore will I Loue him, therefore will I depend vpon him, for the time to come, I will patiently waite vppon his good will and pleasure; and I will not feare what eyther the Deuill or all the Worlde endeuour against mee.

Such a constant and couragious resolution, ought the former experiences of Gods Mercies, to worke and effect in Gods elect Children. But nowe, whereas there is one that thus profiteth by the experiences of Gods mercies towards

wards him, to truſt in him, and to reſolue vpon him for the time to come; the greater part do rather bury all in wicked obliuion and forgetfulneſſe, if any of our neighbors or acquaintance beſtowe any little gift or benefit vpon vs, or ſhewe vs pleaſure in any reſpect. It is a common courteſie to be very thankfull, and to apply our ſelues to a kinde requitall; but although the Lord of heauen and earth, haue done neuer ſo much for vs, & thogh the leaſt of his mercies neuer ſo highlye ſurpaſſe, whatſoeuer we can poſsibly receiue at the handes of mortall men: yet where ther is one that retaineth them in a thankeful mind, to yeeld vnto the Lords Maieſtie, the honour, glory, and prayſe that is due, and of right belonging vnto him; the greateſt part paſſe all ouer, euen like the Horſe and Mule (as *Dauid* ſpeaketh) that haue no vnderſtanding. So they may enioy the bleſsinges of God, to the eaſe of their bodies, & ſatisfying of their expectations; they are at peace & at reſt though the mercifull prouidence of God towards them in that behalfe, bee neuer thought

thought vpon, or once called into question. Thus much as touching the generall consideration. Now more perticulerly, when hee saith not onely, that there is a remnant reserued, but that the reseruation of them, *is according to the election of grace*. I might gather hence, some other most excellent pointes, for our further comfort and instruction, but because, all may well bee comprehended in the next verse, I will heere omit them, and hasten thither.

The sixt Sermon.

Thus it followeth. Verse 6.

And if it be of grace, it is no more of workes, or else were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

THe Apostle hauing spoken before of the election of Gods Saints to be according to grace, saying (as you haue heard) that there was a faithful remnant, reserued according to the election of

grace. Now in these words, least it shold be thought, that those which were preserued either in the dayes of *Elias*, or in the time wherein S. *Paule* himselfe liued, deserued the same preseruation at Gods hands by their workes: he therefore amplifieth that which he touched before of election, by an argument of contraries, opposing grace and workes together, as one meerely repugnant vnto the other. *If it bee of Grace* (sayth he) *then is it not of workes, &c.* If election bee free, and according to Gods meere grace and goodnesse, then is it not for works, nor in consideration of any deserts; but it is a sure thing (saith the Apostle) that they who are elected, are elected freely of Gods meere grace and fauour: Therefore not for Workes, nor in consideration of any deserts. Grace and Workes beeing so contrary the one to the other, that wher one hath place, the other must of necessity be remoued and taken away. This in few words is the sence of this amplification.

Doct. 3 The Apostle after this manner, giuing

to

to vnderstand, not onely that such as belong to eternall life, are elected through the meere grace and free mercy of God, and that in the action it selfe of their election, Workes haue wrought nothing at all, whereby God should the sooner bee mooued thereunto: but also, that it is a very foolish and absurd thing once to imagine, or to be perswaded; that Grace and Workes can be ioyned together, in the question of election, seeing they are so disagreeable in themselues. If a man be elected by grace, that is freely, it standeth with no reason at all, to thinke or say, that he is elected by Workes, or in consideration of any deserts. For that which is deserued eyther in part, or in whole, cannot be sayde to be giuen freely, seeing there is a consideration of the guift, or at least wise, some cause, wherefore it should bee giuen. And nowe, that election is of grace, and of grace alone; besides the plaine and expresse words of this Text, this dooth the Apostle confirme. *Ephe.* 1. where he deriueth

all our holinesse and righteousnesse, and whatsoeuer good thing either is, or can be in vs, from the election of God: *Hee hath chosen vs in him, before the foundation of the world, that we should be holy and without blame before him in loue.* Also 2. Tim. 1, 9. *Who hath saued vs* (sayth hee) *and called vs, with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs through Christ Iesus, before the world was.* In these words it is plaine, that we are neither called nor saued in regard of workes, much lesse elected then, either for them, or in regard of them. Most notably also. 1 *Cor.* 4, 7. doth the Apostle vtterly disanull all the glory that men can chalenge to thēselues in regard of woorkes, saying; *who separateth thee? And what hast thou, that thou hast not receiued? If thou hast receiued it, why reioycest thou as though thou hadest not receyued it?* In which words, hee speaketh not of one or two graces, but whatsoeuer belongeth to eternall life: the apostle there affirmeth the same to be receiued; yea, & that of free grace, as yet more plainely.

Eph.

Eph. 2, 8, 9. *By grace are ye saued through faith, and that not of your selues, it is the gift of God, not of workes, least any man shoulde boast himselfe.* Now, if man haue nothing that belongeth to eternall life, but what he hath receyued of grace of free gifte, of fauor and mercy, is it not an odious pride and an horrible vnthankefulnesse for any man to imagine or say, that for his faith or Good-workes, God hath elected and predestinated him to the dignity of saluation? Much might be alledged, but in one worde it is most certaine, that if the whole Scripture bee searched, there will no one sentence be found, that affirmeth God to haue chosen vs in respect of workes, or because he foresaw that we would be faithfull, holy and iust; but contrarywise, all the Testimonies that concerne this matter, do euidently affirme, that we are freely chosen of God in Christ Iesus, according to the purpose of his wil. Euen as heerunto belongeth this notable confession of the Church, and elect of God. *Reuel.* 4, 11. who casting their crowns before him that sat vpon the Throne, *Thou*

art worthy O Lord (say they) *to receiue glorie, and honour, and power: for thou hast created all thinges, and for thy wils sake they are, and haue beene created.* And afterward in Chapter 5. they falling down before the Lambe, do sing a new song, saying; *Thou art worthy to take the Booke, and to open the Seales thereof, because thou wast killed, and hast redeemed vs to God by thy bloud, out of euery Kindred, &c.* No mention at all do we see heere, of any works, or worthinesse in man, but the worke of Creation, Redemption, and the whole sum of glory and blessednesse, is ascribed and attributed onely and altogether to the free grace and mercy of God in Iesus Christ. The grace and mercy of God in Iesus Christ (I say) is the Originall and efficient cause of all our happinesse and felicity. From thence proceedeth, not only our election, but also our redemption, our calling, our iustification, our sanctification, and all our hope of eternall life, and in no measure at all from any worthinesse or deserts of ours, wee being so farre from deseruing anye part of

Gods

Gods loue, as that beeing his verie enemies (by reason of our sinnes) wee are woorthy of nothing but of his fearefull wrath. And therefore notably sayeth the Apostle, *Romanes* 5, 8, 9. *That GOD setteth foorth his Loue towardes vs, seeing that while wee were yet sinners, Christ dyed for vs. Much more then beeing iustified by his blood, wee shall bee saued from wrath thorough him.* And 1. Iohn 4, 9, 10. *In this appeared the loue of God towards vs, because God sent his onely begotten Sonne into the Worlde, that wee may liue thorough him. Heerein is loue, not that wee loued God, but that he loued vs, and sent his Son to be a reconciliation for our sinnes.*

Thus you see, how truely the Apostle sayeth heere of election, that it is of Grace, and that most truely the same is also to bee verifyed, as touching Redemption, Calling, Iustification, with whatsoeuer else dooth belong, or in any wise, appertaine vnto eternall Life. And nowe, if that they bee of Grace, it is then absurde (as the Apostle heere teacheth) to impute the cause of them

in any measure vnto workes: eyther they must bee wholly of grace, or wholly of workes, for seeing they are so contrarie, they cannot possibly be ioyned together in one and the same action. *If it be of grace then is it not of workes, and if it be of workes, then is it not of grace.* And surely, this is such a notable argument of the Apostle, that whosoeuer cannot see the clearnesse of the same, to confesse and extoll on the one side, the grace and mercy of the lord, in election, redemption, calling, and iustification: and on the other side, to deprive himselfe and all others generally, of all opinion and imagination of meriting or deseruing eyther the one or the other, he giueth vndoubtedly, a very great Token, that the Lord hath blinded his eyes, and vtterly giuen him ouer to a reprobat sence; yet the Papistes notwithstanding, (thorough the iust iudgement of God against them) are nothing at all ashamed to deny and cauel at the light and clearenesse of the same, affirming that the apostle speaketh heere of such good-workes onely, as are doone of nature, and not of such

such as are doone of faith; and so consequently, that it is neuertheleſſe true, that the Lord God in election, had regard vnto the good-works which the elect ſhold do afterward; and whereby they ſhould deſerue their election; and that ſuch as are iuſtified, are not iuſtified through the free grace and mercy of God in chriſt Ieſus, apprehended and aplyed by faith, but through faith and workes ioyned & concurring together. Wherein, beſides their groſſe abſurdity, in calling workes doone of Nature [Good-works] whereas *whatſoeuer is not of faith, is ſin; and without faith it is impoſſible to pleaſe God*, as Rom. 14. 23 and Heb. 11, 6. It is moſt cleare & euident that the Apoſtle ſpeaking of election by grace, by which all are ſaued, that are ſaued, hath relation not onely to works of Nature, but excludeth from the ſame the merit of al works generally, aſwell of the circumciſed Iewes, and baptized Chriſtians, as of the vnbeleeuing Gentiles. And whereas they alledge, that God in election, had regard vnto ſuch Good-workes, as ſhould afterward be performed, & that

faith

Fayth and Workes, are of necessity to be ioyned together in the matter of Iustification; although these verie wordes of the Apostle, bee of such sufficient force to ouerthrow both the one, & the other (as that euery one that delighteth not in ignoraunce and errour, may plainely perceiue the weakenesse of their assertions:) concluding euidently, that Grace, which we apprehend by Fayth in Christ, and Workes, are so contrary, that where Grace is, there all merit of workes, must of necessity bee displaced: yet notwithstanding partly, because this Doctrine of theirs, is wonderfull iniurious to the efficacy of the death and passion of our lord Iesus Christ, vtterly making the same of no effect; and partly, because this is the most principall and waightiest point and principle of all Popery, so as take away this, and the whole substance thereof falleth to the ground. And heerewithall also, to the end, that (through the grace of Gods spirit) you might both effectually be confirmed in the truth, and be able to confute the contrary assertions of the aduersaries.

uersaries, For these considerations, it shall not bee amisse, to adde that which hath beene spoken, some other authorities of the Scripture, with manifest Reasons drawne from the same; that it may plainely appeare, howe plentifully the Word of God, teacheth that truth which wee professe, and not in one place alone, but in many places handleth the same. As touching the first; whereas they say, that election is grounded vpon the foreknowledge of such Good-works as God fore-saw the elect would performe: It is most certaine, that (forasmuch as wee were all corrupt in *Adam*) GOD coulde fore-see nothing in vs, that should moue him to choose vs. So as take away election, and what remayneth, but that wee be vtterly lost and accursed. *All our righteousnesse* (as the Prophet Esay speaketh) Esay 64. 6. *is as filthy clowts*. Nowe, if this bee true, that all our Righteousnesse is no better then filthy Clowtes, and yet God (as the Papists would make men beleeue) did chuse men in regard therof, thē must it needs follow, that he chose them

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in regard of that which was filthy & vncleane; but God forbid that any such cogitation shoulde once take place in anie Christian heart. God hath chosen vs in his eternall purpose for his owne glorie to be manifested in vs, and this hee did in Christ his sonne, in whome alone is our whole perfection. How grosly and falsly they conclude also concerning the other point, where they affirme that faith and workes must bee ioyned together in the question of iustification; we neede go no further then to the expresse Testimonies of the Apostle, Rom. 3, 20, 21, &c. where he sayth not onely that *by the workes of the Law, no flesh shalbe iustified*; and a little after, that *the Righteousnesse of God is made manifest without the Law, and is by the faith of Iesus Christ, vnto al, and upon all that beleeue.* And againe, *that we are iustified freely by his grace, thorough the redemption that is in Christ Iesus*: but also after al this, maketh this euident conclusion; *We conclude that a man is iustified by faith without the workes of the Law.* Againe, according to that in chapt. 4. if *Abrahams* faith onely

were

were imputed vnto him for righteousnes then through the imputation of Christes righteousnesse, we are iustified by Fayth onely, but the first is true in that place, *Abraham beleeued God, and it was counted to him for righteousnesse*; therefore the second must needs also bee so to. Another like saying to that of this Text, hath the same Apostle in the nexte verse of that chapter, *To him that worketh* (sayth hee) *the wages is not counted by fauor, but by debt. But to him that worketh not, but beleeueth in him that iustifieth the vngodly, his Fayth is counted for righteousnesse:* The Apostle in these words plainly shewing, that the iustification by any workes at all, dooth cleane ouerthrow and destroy the grace of God, and doth make grace and workes as contrary, the one to the other. And if our iustification be partly of works, then by the apostles reason, it is partly of debt, and cannot be counted of fauour, but the reward (as hee teacheth) is rendered according to grace, and not according to debt; therfore we are not iustified before God in any measure, by workes, although they

they proceede neuer so much from faith. And wheras they obiect further, that the Apostle in all these places, excludeth only the Ceremoniall workes of the Lawe from iustification: it is very cleare to the contrary, that the Apostle writing this Epistle to the *Romanes* (who were Gentiles, and neuer troubled with keeping of the Iewish Ceremonies) had no cause at al, to exhort them frō any confidence of iustification by the same. But to come to some other Reasons, wherefore al works are thus excluded from Grace and Fayth in the questions of election and iustification. First we must knowe, that all our workes, euen the very best, are vnperfect, and therefore cannot deserue any thing, according to that, *Galathians* 5, 17. *The flesh lusteth against the Spirite, and the spirite against the Flesh, and these are contrarie one to the other, so that yee cannot doo the same things that ye would.* Secondly, all the Good-workes which we at any time can do, are al due and indebted vnto god, as Luke 17, 10. *When yee haue done al those thinges which are commaunded, Say* (sayth Christ)

Reasons.

Christ) *wee are vnprofitable seruantes, we haue doone that which was our duty to doo.* And wee must do our duties, and pay our debts, before wee can deserue any thing. Thirdly, it appeareth plainly, *Rom.* 9, 11, 12, 13. that we are both elected and iustified, before we do any Good-workes, as it is there proued, by the example of *Iacob* and *Esau*, as concerning whom, euen before they *Were borne, and when they had neyther doone good, nor euill, that the purpose of God might remain, according to election, not by workes, but by him that calleth. It was sayde vnto her, the Elder shall serue the younger, As it is written, I haue loued Iacob, and haue hated Esau.*

Againe, if any thing should be required of vs to iustification, then Christ should not giue vs true and perfect righteousnesse and saluation; and thereupon it would follow, that our Sauior should not bee perfect; but hee is most perfect, according to this notable saying of the Apostle, *Eph.* 1, 6, 7. *That God to the praise of the glory of his grace hath made vs accepted in his beloued, by whom we haue redemption*

through

through his blood, euen the forgiuenes of sins, according to his rich grace. Moreouer, in al the Goodworks that we do, *It is God which worketh in vs both the wil and the deed, euen of his good pleasure*, as the Apostle speaketh. *Phil. 2. But euil* (as he teacheth also in another place) *is so present with vs, that the good which we would do, we cannot do.* Thorough the motion of Gods grace wee would do it, but through the corruption of our nature we cannot do it; yea, when we do any good at all, we are so far from perfect doing it, as that it may rather bee tearmed a will in vs to doe good, then a right doing indeed. For we ought to loue God with all our heart, with al our soul, and with all our minde, but so long as the flesh lusteth in vs against the spirite, and there is a lawe in our members rebelling against the Law of our mind (which will be so long as wee liue in this world) wee cannot be saide to loue God with all our hart, with all our soule, and with al our mind; so then, in far lesse measure then we ought. Now that which is lesse then it ought to be, is imperfect, as transgressing

sing the rule of Gods Law. *Deut.* 4, & 12. Wherefore, seeing our works in this life ought to be done in perfect loue toward God & man, and that perfection of loue we haue not in this life, it most clearely followeth, that all our works in this life are faulty, yea although they be wrought by the grace of Christ. Not that the grace of Christ in it selfe hath any blemish or imperfection, God forbid; but because we, in whom it worketh, are corrupt, euen as water, though it flow from a fountaine most cleare, yet if it run through a filthy and muddy channell, becomes corrupt and muddy as the channel is. Much might be spoken, but this is a sure thing, that we fulfill the Law of God, neither in all, nor in any of our workes, and failing of the perfection thereof, in any or in all: we are by the sentence thereof, denounced accursed, as *Gal.* 3, 10. out of *Deut.* 27 *Cursed is euery man, that continueth not in all things, which are written in the Booke of the Law to do them.* So then we see, that the workes of Gods children; yea, euen the very best of them, howsoeuer they

are termed Good-workes, yet are they not during this life, properly or perfectly good, but imperfectly good, and imperfectly holy. They are good by comparison, and good by acceptation: by comparison, and in respect, as the Prophet *Habakuk*, chap. 1,13. calleth a man righteous, not simply, but in comparison of the wicked. And good by acceptation, in the sight of God, who (dealing as a louing Father with his Children) vouchsafeth to take that in good part, which we do willingly, although we do it weakely, graciously beholding vs in Iesus Christ, and so imputing vnto vs his righteousnesse and obedience, as that we remaine without danger of condemnation, and in due time are exalted to eternall glory.—But now against this trueth, there are diuers Obiections. First, it is probable (say our aduersaries) that workes must be ioyned with grace and fayth, in the questions of election and iustification, seeing at the latter day, when wee are all to appeare before the iudgement seate of Christ, the triall of euerie mans

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cause, shal not be made by grace or faith, but by workes, alledging to this purpose diuers places of the scripture, as *Ioh.* 5, 29. where our Lord Iesus doth not say, that at the later day, they which beleeue, shal haue eternal life, and they which beleeue not, eternall death, but they *That haue done good, shal come forth to the resurrection of life, & they that haue done euil, to the resurrection of condemnation.* Also that of the apostle, 2 Cor. 5, 10. where he sayth, *That we must al appeare before the iudgment seat of Christ, that euery man may receiue the things that are done in his body, according to that he hath done, whether it be good or euil.* Thirdly, that *Renel.* 20, 12. *And I sawe the dead* (saith *Iohn*) *both great and small stand before God, and the Bookes were opened, and another book was opened, which is the book of life, & the dead were iudged of those thinges, which are written in the bookes according to their workes.* But of al other places, that seemeth most manifest in *Mat.* 25. where the reason of calling of the elect to the inheritance of the heauēly kingdom, is expressly taken from workes, it being there

that the heauenly iudge (after the pronouncing of the sentence, wherein hee calleth them blessed of his heauenly Father, and giueth them possession of eternall glory) shall proceed, saying, *For I was an hungred, and ye gaue me meate, I thirsted, and ye gaue me drinke, I was a stranger, and ye lodged me, &c.* But now, howsoeuer by these places it is certaine, that the trial and examination of euery mans cause, shall be made (after this manner) not by Faith, but by works, yet that it is not any thing at all in regard of works, but onely of Faith, that the heritage of eternall life is imparted, it is so cleare in the places already alledged, as that we cannot desire any thing more apparant. Whereunto may also be added, this comfortable saying of our Lord Iesus Christ. *Iohn* 3, 14, 15, 18. *As Moses lift vp the Serpent in the Wilderneſſe, ſo muſt the Sonne of man bee lift vp, that whoſoeuer beleeueth in him, ſhoulde not periſh, but haue eternall life.* And again, *He that beleeueth in him ſhal not bee condemned, but he that beleeueth not, is condemned already, becauſe he beleeueth not in the name*

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of the onely begotten Sonne of God. Also *Iohn 6, 40, 47. This is the will of him that sent me, that every man which seeth the Sonne, and beleeueth in him, should haue euerlasting life, and I will raise him vp at the last day.* And a little after, *Verily, verily, I say vnto you, hee that beleeueth mee, hath euerlasting life.* Heereunto belongeth that also of the Apostle. *Acts 13, 38, 39. Bee it knowen vnto you therefore, men and Brethren* (sayth hee) *that thorough this man* (that is to say thorough Christ) *is preached vnto you the forgiuenesse of sinnes, and from all things, from which ye could not be deliuered by the Law of Moses, by him euery one that beleeueth, is iustified.* By all these (with many other testimonies that might be produced) it is most cleare, that howsoeuer the heauenly Iudge shal make mention of workes at the latter day, and howsoeuer thereby it may seeme at the first, that workes are as availeable, or rather more available then faith, to the obtaining of saluation; that yet it is farre otherwise, the Lord receiuing his elect into eternall blessednesse, through his onely mercy, and free grace

in Iesus Christ, and so accordingly crowneth their works, being wroght as fruits of faith in him. The kingdome of heauen (as wee must know) is not a rewarde for seruants, but an inheritance for sons, and which they onely shall enioy, who are adopted of the Lord for his children, and that for no other cause, but for the same adoption, *For the Son of the bond-woman, shal not be heire with the son of the Free-woman.* The Lorde God doth examine our workes in loue, and not in rigor and extreamity, rewardeth them with infinite glory, not in regard of themselus, but as they proceed from faith in Christ, & are no other but his owne meere gifts. For euen as natural Parents, bestow gifts vpon their children, as reward of their wel doing, thereby to encorage them to the greater vertue and godlinesse, when as yet the true and proper cause of the gifts is not the obedience of the child, but the meere goodwill and loue of the father; euen so, the Lorde alloureth vs with rewards, to holinesse of life, and esteemeth vs as righteous and worthy, when as in

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the meane season, all the righteousnesse and worthinesse that is in vs, proceedeth wholly from his free grace and goodnes. Secondly, they obiect against this Doctrine of election and iustification, by grace and faith, that it is a Doctrine of liberty, and openeth a wide gap and window to sinne and licentiousnesse. For who say they, will make any conscience of forsaking sin, when he knoweth forgiuenesse to be so ready? Who wil bridle his affections, and punish himselfe by Fasting, Prayer, and other godly exercises, when he seeth so easie & light a way to heauen, as by grace and faith onely? But first we are heere to know, that this is no new reproach and slaunder Fathered vpon the Gospell and heauenly Doctrine of our saluation. For euen after this manner, did the proud and self-liking Pharisees, vpbraide and quarrell with our Lord Iesus Christ himselfe, because he preached and offered Gods free grace to Publicanes and Sinners. And Rom. 6, 1. wee may see, howe readie the Enemies of the Gospell were to cauell

with S. *Paule*, as though the same Doctrine preached by him, had giuen liberty to sin and dissoluteneſſe. Secondly, that this is a very falſe and wicked ſlaunder of the Papiſts, not bearing any countenance or likelyhood of truth in it, it is hereby manifeſt, becauſe the ſame ſpirit, which is the ſpirit of faith, and perſwadeth our Conſciences to beleeue the great goodneſſe and mercy of God towardes vs in Chriſt Ieſus, is alſo the Spirit of loue, and doth enflame our hearts to loue ſo bountifull and mercifull a God, as did vouchſafe (when wee were yet his enemies) to deale ſo graciouſly and louingly with vs. Nowe then, if by the motion of one and the ſame ſpirit, we doo by faith aſſuredly know Gods goodneſſe towards vs, & by the knowledge and true ſence thereof, do loue him for the ſame; Needs muſt there follow obedience to his Law, and perpetuall ſtudye to pleaſe him. Faith then of neceſsity breedeth loue of God, and loue bringeth forth obedience to his will. *For if any man loue me* (ſaith Chriſt) *he wil keep my word*, *Iohn* 14,23. This loue, I ſay, leadeth

deth Gods children to obedience, and is the root of all their good dooings. For euen as nothing can keepe good children so much in obedience, as to knowe their Parents loue and good affection towards them; so nothing can more effectually moue true Christians to the true feare of God, and to the performaunce of that which he requireth, then by the Gospell to learn and to be assured of his vnspeakable goodnesse towardes them. Moreouer the same Doctrine, that teacheth vs that by Gods free grace and meer mercie in Iesus Christ, wee are become his children and heires of saluation: the same doctrine doth teach vs also, that the end and cause of this grace and speciall fauour is, that we should glorify God in our mortall bodies so much the more, and not be slaues and seruants vnto sin. No man ransometh a captiue, to the end hee should continue to serue his enemy. Christ hath ransomed vs, not with Golde and Siluer, (as *Peter* speaketh, 1 Epist. 1.) *but with his owne precious bloud*, to the end wee should be wholy employed in his seruice, and not

in the seruice of our lusts and corrupt affections. This was the end of his incarnation, wherefore he tooke vpon him our sins, with the curse & condemnation due vnto them, that we being deliuered from the guiltinesse of sin, from the wrath of God, and torments of hell, might be his peculiar people, sanctifyed to serue him in holinesse and righteousnesse all the dayes of our life, euer-more vnfainedly acknowledging (as the truth is) that the best seruice that we can doo, is vtterly of no value, in comparison of the least of his mercies towards vs. Thus you see, how little cause the Papists haue to slander & reproch this doctrine of the Gospel, as if it gaue liberty and encouragement to sin and licentiousnesse. But oh (say they) you talke much indeed of Good-workes, but what vse is there of doing Good-works, if by them we cannot merit the fauor of God and eternall life? For answer wherunto, we must know, that there are diuers necessary and notable endes of dooing Good-works, though this proud popish opinion of meriting, sinke downe to hel.

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As first, that by the doing of them wee may glorify God. Now God is glorifyed in our workes, when we do such workes as he hath commaunded, not to aduance our owne estimation and credite among men, neither yet with any purpose to deserue at Gods hands; but to expresse our obedience to his commaundements and thankfulnesse for his great mercies & benefits towards vs. Vnto the which kinde of glorifying God, doth the Apostle exhort, 1 *Cor.* 6, 20. *For ye are bought*, saith he, *for a price, therefore glorify God in your body, and in your spirite, for they are Gods.* Secondly, we must do Good-workes, to approue our faith, & to make our calling & election sure. For euery tree is known by his fruit, & goodworks are assured argumentes, signs and testimonies, of a true faith; & therfore *Shew me thy faith*, saieth *Iames* ch. 2, 18. *out of thy works, & I wil shew thee my faith by my works.* Thirdly, we must do good-works for the better winning & alluring of others to faith & obedience, according to that of Iesus Christ. *Mat.* 5, 16. *Let your light so shine before mẽ, that they*

may

may see your Good-workes, & glorifie your Father which is in Heauen. And whereunto agreeth that of the Apostle *Peter.* 1 Pet. 2, 12. *Dearely beloued, I beseech you as strangers and Pilgrims, abstaine from fleshly lustes which fight against the soule, and haue your conuersation honest among st the Gentiles, that they which speake euil of you, as of euil doers, may by your Good-workes which they shal see, glorifie God in the day of the visitation.* And lastly, we must do Good-workes for the helping and comforting of such as are any way in neede of our helping hand, according as heereunto tend the plentifull precepts and exhortations of the Scripoure, as Luke 6. *Be ye merciful*, saith our Sauior, *as your heauenly Father is merciful, and giue* sayth he, *and it shalbe giuen vnto you*; and many other, which are so often remembered that I neede not heere stand vpon the. By this which hath bin deliuered, you see I trust, now clearly, that although we hold and beleeue that wee are neither elected, nor iustified in regard of workes, but by grace and faith onely, yet condemne wee not Good-workes (as the Papists slander vs)

vs) but earnestly teach and require, a true and lawfull doing of them, according to the will of God; *Knowing* (as the Apostle speaketh. Eph. 2, 10.) *that we are the workmanship of God, created in Christ Iesus vnto good-workes, which God hath ordained that we should walke in them.* Let this then stande for the last vse and conclusion of all, that howsoeuer we hold it not a matter indifferent, whether we do good-works or no but that we be zealous in the accomplishment of euery good duty, which the lord requireth of our seueral places & callings: yet when there is any question of saluation, we euermore take diligent heede (as we tender Gods glory & our own good) that wee neuer trust to our workes, but knowing & acknowledging the very best of them, to be doubtfull, corrupt, wauering, and vncertaine (and that the promises of God therefore do not depend vpon them, neither haue they any thing at all in themselues, and as they proceede from vs. that shuld moue God to make vs blessed.) Wee repose and settle all our confidence and hope of saluation, onely and altogether,

Vse 4.

together in the free grace and meer mercy of God, through the righteousnes and obedience of Iesus Christ. The which grace, the Lord vouchsafe vs for his sake, Amen.

The seauenth Sermon.

Verse 7. *What then? Israel hath not obtained that he sought, &c.*

IN these words the Apostle concludeth his former argument, that not all the Israelites generally do belong to eternal life, but only such as are elected: as if he sayde, what now remayneth to bee spoken? But onely the elect and faythfull, who by grace are called and separated from the rest, haue attained vnto saluation? and that the greatest part of them which beare the Name of Israelites, although with great zeale and endeuour they laboured and sought for Righteousnesse and saluation, are yet notwithstanding, blinded and giuen ouer to a reprobate sence, because they sought it not

not in Christ Iesus, as they should haue done, but with a vaine trust & confidence of their owne workes. This is the sence of this conclusion.

Now for the Doctrines; wee are first to obserue in this generall point, that righteousnesse and saluation is onely in Christ Iesus, in him alone to bee found, and not inherent in any man, nor to be had or obtained by any worldly or outwarde meanes. This beeing heere most manifest, in that the Apostle sayeth heere so expressely, that both the elect, as the not elect, sought after it. Whereby it is made manifest, that aswell the elect, as the not elect, were without it, and had it not in themselues. And this dooth the Apostle most notably confirme. *Rom.* 4, 2, 3. by the example of *Abraham*, who as hee there sheweth, had all his righteousnesse by imputation. And nowe, if *Abraham* had no Righteousnesse of his owne, who else haue had it, (our Lord Iesus Christes person onely excepted) but *Abraham* had it not, for his righteousnes. Doct. 1.

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was only by imputation, he was not righteous, and without sinne indeed; but only accounted righteous; and therefore much lesse all others without exception. All the righteousnesse that is, or can be in man, without imputation or account from God, is properly nothing else but a vaine confidence and perswasion of righteousnesse, that we are woorthy of Gods loue, and deserue his fauour, the which in very deed is so far from rightly deseruing the name of righteousnesse; as that it is no better then presumption and abhominable wickednesse before the face of God. The Apostle in the tenth Chapter, plainly shewing, that such a vaine and arrogant conceit of their owne righteousnesse, was the principall cause of the reiection of the Iewes and of the cutting of them off from the couenant of grace. The Apostle *Paule* before his conuersion, had a great conceit of his owne righteousnesse, but he was no sooner called to the faith of Christ, but he esteemed it all to be but losse, and euen as dung, as hee protesteth. *Phil.* 3, 8, 9. and therfore desireth to be found before God,

not

not hating his own righteousnes which is of the Law, *But that which is through the faith of Christ, euen the righteousnesse* (saith he) *which is of God through faith.* It being most sure and certain, that so long as men haue any conceit of their owne righteousnesse, the righteousnes of God in Iesus Christ, neither doth nor can appertaine vnto them, these being so contrary the one to the other (as we shall see further hereafter) as that they cannot possibly stand together. And therefore most notably, *Psal.* 143, 2. *Enter not into iudgement with thy Seruant: for in thy sight shall none that liueth be iustified.* And Dan. 9, 7, 18. *We do not present our supplications before thee, for our owne righteousnesse, but for thy great tender mercies.* And a litle before, *O Lord righteousnesse belongeth vnto thee, and vnto vs open shame, as appeareth this day, &c.* True it is, that after regeneration the faithfull become holy & righteous in the sight of God, hauing receyued the Spirit of sanctification, for the renewing & reformation of their minds, and for the glorifying of God, and working

king of their own saluation, in the fruits of the spirit, in all goodnesse, righteousnes and truth: but this righteousnes cōming by the grace of God, cannot bee tearmed their own; and therefore 1 *Cor.* 4,7. *What hast thou, that thou hast not receiued? If thou hast receiued it, why reioycest thou as though thou hadst not receiued it?* The Lord God alone is properly righteous, and holy, as *Psal.* 145,17. *The Lord is righteous in all his wayes, and holy in al his works,* and all other, are righteous onely so farre foorth, as they are made righteous by him. Now hee maketh men righteous (as I noted before) by freely receyuing them into fauour, and by imputing of Christes Righteousnesse to the forgiuenesse of their sinnes, and to their iustification, planting also in their hearts, a true and liuely Faith, for the perticular apprehending and applying of it accordingly. And they that are thus made righteous by God, haue no conceit of any righteousnesse of their owne, but acknowledging themselues most wretched and miserable sinners, and woorthy of damna-

damnation, repose themselues wholy, & and all their hope in his meer mercy and free grace. All others on the contrarie, which do not wholy depend heerupon, but perswade themselues, that they haue some righteousnes of their own, whereby though not altogether, yet in some measure they deserue Gods faubur, and are woorthy of his loue: it is most certaine, that howsoeuer such flatter & perswade themselus, yet is their estate most wretched & miserable before the face of God; & as most wicked and vnrighteous persons shall not faile (vnlesse they repent in time) to be vtterly excluded from Gods kingdome, into the Lake that burneth with fire and Brimstone, which is the second death. And now, how rightly the papists come within this compasse by their proud and arrogant opinion of merriting Gods loue, and in ioyning Woorkes with Fayth, that is; themselues and their owne Righteousnesse, with Christ and his Righteousnesse, in the Question of Saluation: it is most lamentable to consider, as wee

Vse. Ex conguo, ex condigno.

considered more at large the last time. And therefore this (in one worde) may now serue for the conclusion of this generall point, that laying aside al opinion of our owne righteousnesse, knowing (as the truth is) that it is but meere vnrighteousnesse before the face of God, as we desire to bee made partakers of eternall life; so let vs desire with the Apostle Sa. *Paule* to stand before God, cloathed and couered with the righteousnesse & obedience of Iesus Christ, freely & through Gods meere grace and mercy imputed vnto vs, as if it were our owne. And this may suffice for the generall point. Now more perticulerly where he saieth, that *Israel obtained not that which he sought for*, we learn in the second place, that so certaine, so resolute, and immutable is the eternall Decree of God, as touching saluation, that whomsoeuer hee hath not purposed nor ordained therunto, before the foundation of the worlde; although they be neuer so desirous of the same, & do labour and apply themselues neuer so diligently, to become woorthy of the

Doct. 3

grace

grace and fauour of God of themselues: yet notwithstanding their desire and endeuour, as (through the want of the regeneration and sanctification of Gods Spirite) it is vnsounde, and not such a desire and endeuour as it should be; euen so also in vaine, and to no purpose. The *Israelites* (after a sort) sought earnestly to obtain righteousnes, grace and saluation, yea (and as the apostle saith, *Ro.* 10, 2. they had euen the zeale of God: and yet notwithstanding (accord to the eternall and imutable decree of God) they being destitute of the grace & direction of Gods spirit, to seek & labour as they should do, their expectation & endeuor tendeth to no other end, but by ambition to wrap themselues in greater transgression against the Lord. So true is that saying of the Apostle. ch. 9. *That it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* But now, if any man obiect that this example of the Israelites, seemeth to reproue and accuse the Lord of vniustice and vnrighteousnesse, in not suffering the *Israelites* to attain vnto righ-

teousnesse, seeing they sought it so earnestly: and that it is contrary to this promise of the Lord, *Math.7. Aske and it shal be giuen you, seeke and ye shall finde, &c.* The answere is, that this speech of the Apostle concerning the Israelites, seemeth indeed to mans reason very hard, that the *Israelites* should faile of that, which they so earnestly laboured for; and as he speaketh againe, *Chap.9. Could not attaine vnto the Lawe of righteousnesse, though they followed the Law of righteousnesse*; yet for all this must wee know, that the Lorde God in this, deserueth not in any measure to be accused of vnrighteousnesse, he being righteous in all his wayes, and holy in all his workes, as you heard before; and not *A God that loueth wickednesse*, as the Prophet speaketh also. *Psal. 5, 4, 5. Neither shall euill dwell with him. The foolish shal not stand in his sight, he hateth all them that worke iniquity.* It remayning also wholy at his owne choise, whether any shall be partakers of his mercy or no, as *Exod. 33, 19. I wil shew mercie to whome I wil shewe mercie, and wil haue compassion*

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on whom I wil haue compassion. And besides al this, there being sufficient causes and reasons of their reiection in themselues, and in the maner of their seeking, which reasons doth the apostle render. *Ro.9,32.* & are now in order to be considered. A first reason which the apostle rendereth, wherfore the *Israelites* obtaind not which they sought for, is, *because they sought it not by faith, but as it were by the works of the law*: and surely this is a most euident reason. For faith (as we must kno) was euermore the life and soule of al those things that are prescribed & commanded in the law of God, insomuch that whatsoeuer was at any time performed with a true & liuely faith (in the promised *Messiah* that was to come) the same was holy, and accepted before the face of God: but if on the contrary, it were destitute of that faith, although it carried neuer so faire a shew before the face of men, and in outward appearance were all one with that which was expressed and commaunded in the Lawe, yet it was but Hypocrisye and dissimulation before the face of God Reas. 1

in no measure accepted, but vterly reiected of him, as *Rom.* 14, 23. and *Hebr.* 11: *Whatsoeuer is not of faith is sinne, and without Faith it is vnpossible to please God.* If the Iewes had performed the ceremonious obseruations, and morrall precepts of the law of God, with a constant hope & trust to haue their obedience accepted of God, through the worthinesse and righteousnesse of Iesus Christ freely, and of the Lords meere goodnesse imputed vnto them, who (as the Apostle saith in the tenth Chapter) *is the end of the Lawe, for righteousnesse vnto euery one that beleeueth:* then surely, they should not haue fayled of perfect righteousnesse, grace and saluation, but because (being puffed vppe with a vaine conceit of their owne righteousnesse) they thought to iustify themselues, and to merite and deserue the fauour of God, and because (beeing ignorant of the righteousnesse of God) they went about to establish their owne righteousnesse (as the Apostle also sheweth in the same tenth chapter) and so consequently withall, had no true relation nor

respect

respect in any thing they did vnto the imputation of Christes righteousnesse, to haue their obedience accepted in him: therefore by this presumption, in proudly taking that vpon them, which neyther themselues, nor the holiest of all their progenitors, were euer able to accomplish, they wilfully wrapped themselues in infinite transgressions; yea and so, as they remaine euen to this day, most fearfully ouer-whelmed with the curse of God, according as it is written, *Cursed is euery man that continueth not in all thinges, which are written in the Booke of the Law to do them.* Whatsoeuer the law did teach, whatsoeuer it did command, and whatsoeuer it did promise, it alwayes aimed at Christ, and tended as a Schoole-maister (as the Apostle speaketh, *Galath.* 3, 24.) to lead men vnto him, who alone is the perfection, the fulfilling & end of the same, and in whom alone, the Lord God hath established true and perfect righteousnesse, yea and euen the fulnesse and fountaine of the same. That wee acknowledging our owne weakenesse and insuffici-

ciency in the performance of the duties of the Law, we might know and beleeue, that for his ſake onely and altogether, we are accounted righteous, all our owne righteouſneſſe (as the Prophet ſayeth) *Eſay* 64, 6. beeing but *as filthy Clowtes*. Whereas therefore the Iewes making no account of this free iuſtification, being offered vnto them in Ieſus Chriſt, would needes place and eſtabliſh perfect Righteouſneſſe in their owne workes, & in the outwarde obedience and obſeruation of the Law; it is no maruell if they loſt their labour, and were vtterly diſappointed of that which they ſought for. Much might be ſpoken, but heereby it is manifeſt, that true righteouſneſſe, grace and ſaluation, is obtained onely by fayth in Chriſt, and not in any meaſure by any workes or obſeruations whatſoeuer: yea and which is more, that Faith and good-workes are ſo farre from concurring or beeing ioyned together, in the queſtion and action of Iuſtification; as that they are directly oppoſite, and flat contrary, the one to the other. If the Iewes, beeing

ing vtterly voyde of all opinion of their owne Righteousnesse, and making no account of merriting any thing by their owne workes, had come vnto God, by Faith onely in Christ Iesus, their estate should haue beene most happy and blessed: but because they either vtterly reiected Christ, or making no such account of him, as of a perfect Sauiour, reposed trust and confidence, in part, or wholly in their owne actions; therefore they were depriued of the enioying of that, which they so much gloried vpon. For of all other people in the Worlde, they boasted themselues to be in the happiest condition; and all others (in comparison of them) but euen most miserable and cursed generations. And thus haue you heard the first Reason at large, wherefore Israell obtayned not that which hee sought for, because he sought not for it by Fayth (as he should haue doone) but by the Workes of the Lawe. The second Reason, which the Apostle there rendereth, wherfore the Iewes obtained not that which they soght for, is in these Reas. 2.

words,

words, *For they haue ſtumbled at the ſtumbling ſtone*, that is, they were offended at the humiliation & low eſtate of Chriſts perſon. The Apoſtle plainly giuing to vnderſtand, that forasmuch as although the Iewes knew certainely by the Teſtimonies of the Scripture (as in *Eſay* 42, 53 and in many other places) in how great humility and meekeneſſe Chriſt ſhoulde liue vppon the earth. And that his Kingdome and gouernment ſhould not bee earthly, but ſpirituall and eternal) according to the wordes of the Angell to the Virgin *Mary*, Luke 1, 33. *He ſhal raign ouer the houſe of Iacob for euer, and of his Kingdome there ſhalbe no end.* And as himſelfe ſpeaketh, *Iohn* 18, 36. ſaying, *My kingdom is not of this world*; they yet notwithſtanding moſt fondly dreamed, and accordingly expected, that he ſhould com like a mighty Prince and Monarch, who ſhould in outward reſpects, ſurmount al worldly Empires, deliuer and ſet them free from all ſubiection, furniſh them aboundantly with all manner of delicious and dainty delicates, and maintain them

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in an ydle and voluptuous kinde of life. And therefore at the first, they flocked vnto him in great number, as people exceeding ioyous, and glad of his comming. But when (within a little space after their being with him) they considered his poore and meane estate, who yet as the Apostle speaketh, 2 *Cor.* 8, 9, *For our sakes became poore, that we through his pouerty might bee made rich*: they were highly offended at him, and thoght scorn to giue him any entertainment at all. Againe, when as they saw him conuersant among *Publicans* and sinners, preaching the kingdome of heauen to the poore & humble in spirit, discouering and reprouing the hipocrisie of the Pharisies, their superstitious affections, Traditions and deuises; they despised & persecured him with many outragious reproaches, euen vnto the death, as an vtter enemy to the Law of God, and not worthy to liue vpon the earth. Thus you see, howe the Iewes stumbled at Christ, and therefore consequently, no maruell at all, though they failed of their expectation, and obtained

tained not that which they sought for. It being most sure & certaine (as we may necessarily obserue yet a little further in the consideration of this reason) that as our Lord Iesus Christ is a merciful Sauiour, and redeemer of all those from the guiltinesse of their sinnes, and from the curse and wrath of God due to their sins, which are not ashamed of his humiliation and meekenesse, but in humblenesse of soule, do confesse and beleeue him to be the son of God, and the promised *Messiah* and deliuerer, and by a true & liuely faith do take hold vpon the free grace & mercy of God in the imputation of his righteousnes for their perticuler reconciliation & saluation, according as hee sayth: *Mat.* 11, 6. *Blessed is he that shal not be offended in me.* And Ioh. 6. *Hee that beleeueth in me, hath eternal life*; euen so on the contrary, whosoeuer are either offended at his crosse & poore estate, or making account to obtain the fauor of God, and euerlasting life, in part or in whol, by their own righteousnes, or by any other means whatsoeuer, & not by faith onely in his obedience

obedience & satisfaction: vnto al such is Christ a stumbling blocke, whereat they stumble & fall to their vtter confusion, without euer being able to recouer thē-selues. Heerof I say again, we haue a fearfull president in the *Iews*, very desirous of the comming of Christ before he came; but when he was come, they would not receiue him, as *Io.* 1, 11. *He came to his own, & his owne receiued him not.* They boasted themselues to be the church of God, and yet the greatest part of them, especially the Priestes, the Scribes and Pharisies, which had the gouerment of the church, were his deadly enemies, and most vnworthily & despightfully reproched and reiected him from them; and therefore were worthily reiected themselues from the couenant of Gods grace & fauour, according to the prophesie of iust *Simeon*, fortelling as *Lu.* 2, 34. *That he should be the fal & rising againe of many in Israel*, yea euen for the fall of so many, as by such Infidelity & scornefulnesse should stumble at him, and refuse to take his yoake vpon them, and not onely if they be vnbeleeuing

uing Iewes, but of whatsoeuer Nation and people throughout the world, whosoeuer they be, that deny his gospel, persecute his members, or being puffed vp with any conceite of their owne righteousnesse, repose not their hope of eternal life onely, in a true and liuely faith in his name: all such I say generally, and without exception do stumble at Christ, and all these, if they continue (as the Iewes do) without true repentaunce, must of necessity perish for euermore, according to this generall sentence of the Lord himselfe, speaking after this manner of himselfe, *Math.* 21, 44. *Whosoeuer shal fal on this stone, he shalbe broken, but on whomsoeuer it shal fal, it wil grinde him to powder.* Thus and by these Reasons, I trust, you may well discerne, howe rightly the Apostle sayth heere of the Iewes, that they obtained not that which they sought for. And so consequently, that it is a most cleare truth, that the foundation of election & saluation, is comprehended onely in the meere mercy of god, and not in any righteousnesse, that may either be within or without

without a man; that it is to be attributed neither to our will, nor to any workes or actions that we can doo, that we are in the state of grace and saluation, but the whole praise and glory thereof, ought of right to be imputed to the free goodnes and mercy of God. According as besides this example of the *Israelites*, who sought much and found nothing, whereas the Gentiles scarse set a foote forward, and yet obtained the price; this may bee enlarged by diuers other. They which cam at the first hour into the Vineyard, *Mat.* 20,10. did labor most, but yet they which came at the eleuenth houre, were rewarded as well as they. The working wil of the Phariſey, *Luke* 18,14. seemed to bee best, but yet the Lords will was, to preferre the poor Publican before him. The elder Sonne, *Luke* 15,23. had a better wil to tarry with his Father, and so did indeed, but yet the fat Calfe was giuen to the younger son which ran away. By all which examples, we may see (as I noted before) that election and saluation goeth not by the will and endeuour of man, but

by the will of God onely and altogether, as it pleaseth him to accept and dispose, according as *Iohn* 1, 13. it is said, that the faithfull are not made the Sons of God, *By the wil of the flesh, nor of the will of man, but of God*; though men do labour neuer so much, and apply al the powers and faculties both of their soules and bodyes, day & night, neuer so diligently, to make themselues worthy of Gods loue, yet in this respect they do but lose their trauel, when they haue done al they can, it must proceed freely of Gods meere grace and goodwil, or else they can neuer inioy the same. Now to come to such vses as this doctrin doth afford vs; first it directly ten-
Vse 1. deth to confute the grosse assertion of the papists touching freewil, wheras they hold & affirme, that the cause of our election & saluation is not of our selus, but in our selues, and that by nature we haue such an absolute power abiding in vs, as that we are able freely either to take or refuse as we thinke good, and so thereby to deserue our saluation. As touching which blasphemous assertion, forasmuch

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as this text dooth manifestly confute it, vtterly depriuing man of all sparks of deserts, although he seeke and labor neuer so much, I neede not therefore stande much vpon it. Onely whereas they obiect and say, that if man haue no Free-will to that which is good, then is he no better then a stocke or stone: I answere, that although we haue no power of our selues to thinke a good thought, yet being guided and directed by the Spirite of God, we are able to do all things: to the which dignity, stocks and stones can neuer attaine vnto, as *Rom.* 8, 14. *As many as are led by the spirite of God, they are the Sons of God.* And for this cause, saith also the Lord by the Prophet *Ezek. that he wil cause his people to walk in his waies.* So then if the Lord be present with vs by his spirit, we shal haue good thoghts, good affections, holy purposes & endeuors, we shal *loue the Lord with al our heart, with al our soul, & with al our mind*, but if the lord assist vs not with his heauenly grace, we shall haue no good thought, affection, purpose, or endeuor at al, much lesse any

action that can bee good and holy in the sight of God. *Heerein is loue* (saith S. *Iohn*) 1 Epist. 4, 10. *not that we loued God, but that he loued vs*. Now if he loued vs before we loued him (as the Apostle saith expressly) then is it most plaine, that our Loue towards him, could not bee, because of his louing and electing vs: neither is it to any purpose, that they make a distinction betwixt the principall and the secondary cause, saying, that the grace & assistance of God, is the principall cause; and that the secondary cause of our conuersion, consisteth in our owne wil: Whereas it is most certaine (the Apostle in this present verse proueth most clearly) that our election, calling, and iustification, lyeth wholy and only in Gods mercy, and not either wholy, or principally, or any thing at all in our owne will, but whome God hath elected before time, them he calleth and iustifyeth in time, and being of themselues vnwilling, by his grace he maketh them willing to come vnto him, and to walke in holinesse, whereunto hee hath elected them. Whereupon it plainely follow-

followeth, that man hath no free-will, vntil it be freed by Gods grace, our own wil can work nothing in our conuersion vntill it selfe be conuerted: wee haue no power to chaunge our will into better, vnlesse this prerogatiue be giuen of god. As this assertion of the Papists is heerby thus clearly confuted, euen so dooth the Doctrine teach vs further, that being assured through the witnesse of Gods spirit in our hearts, that wee haue attayned that which we sought for, that we are in the state of grace, mercy, and saluation; we must be so farre from attributing this blessed condition to any worthinesse or deserts of ours, as cleane contrary-wise, wholy and altogether to the meer goodnesse and free loue of God in Iesus christ confessing (as the truth is) that if he had not preuented vs with his grace, and extended his mercy, before wee had any affection to seeke him, as we are by nature the children of wrath; so should wee for euer haue remained in the state of condemnation. And heerewithall also, that we bee so farre from taking occasion or *Vse 2*

encouragement, by this speciall fauor to
sleepe in sin & security, as by nature wee
are inclined, as cleane contrariwise to be
inflamed with so much the more feruent
zeal to glorify god in the fruits of the spi-
rit, in all goodnes, righteousnes & truth
all the daies of our life, according to our
seueral places & calings, & the diuers oc-
casions that are offred. Next, al men are
Vse 3. heer to be admonished, that they take di-
ligent heed (as they tender the glorie of
God, & their owne saluation) what they
seek & labor for, and how they labor and
endeuor to accomplish that which they
wold haue. For if the *Israelites* lost their la-
bor, & if God disappointed them of their
expectation, yea although they sought
for righteousnes and saluation, because
they sought it not aright, but in their see-
king displeased God, it is clearly & reso-
lutely to be concluded from hence, and
frō their example, that much more shall
such lose their labor, & be disapointed of
their purposes, which seek after things e-
uil, vaine, & prophan, which labor for the
accomplishing of their own corrupt wils
and vnregenerat affections, to the dishō-
nor of God, & to the troble, hurt or vex-

ation of his seruants: it is out of question I say, that howsoeuer God suffer such vngodly ones for a time, yet surely (seeing he disappointed the *Israelites*) he cannot chuse, but that acording to his righteous iudgements, he must also disapoint them & continuing without repentance, vtterly confound them (at length) from the presence of his maiesty, & from the glory of his power. Furthermore, seeing the *Iewes* failed of righteousnes & saluation, because they sought it not by Fayth in Christ, it highly behoueth vs to beseech the Lord for the planting & establishing of a true & liuely faith in our hearts, the same being as it were the staffe & stay of our saluation, insomuch that whosoeuer is indued therwith, and continueth constant & vnmoueable therin, it is vnpossible that such a one should perish: whereas on the contrary, whosoere is destitute & void thereof, & so continueth, it is as vnpossible that such a one shoulde be saued. Forasmuch as there is no knowledge, nor any other gift or grace whatsoeuer it bee, that can possibly stande *Vse 4*

before the iudgement seate of God, or whereunto any promise of saluation is annexed, but onely this Faith, not as it is a quality in vs, or an action in our soule, but as it is sanctified & set a part by God to bee the onely instrument all meanes, whereby we aprehend the grace & mercy of God, and apply perticulerly vnto our selues the righteousnesse & redemption of Iesus Christ. So that these two, Faith, and Christ Iesus crucified, must alwayes concurre and be ioyned together, and in whomsoeuer they do concur and are ioined together, that man may rightly be said to be iustified, and to stand vpright in the way of saluation. But oh (say the Papists) you boast much of faith only in Christ, to righteousnesse and saluation; but where can you finde in all the Scripture, the word onely to bee ioyned with Faith, in the question of Iustification? For answere whereunto, wee say, that although the word only, be not expresly ioined with faith in any one place, yet the sence and substance thereof is easily to be found in many places; all being

Negatiue, and plainly excluding workes in this behalfe, as *Rom.*3, 21,28. *The righteousnesse of God is made manifest without the Law.* And a little after, *without the workes of the law.* Ephes. 2, 8. *Not of your selues, not of workes.* Rom. 4, 6. *God imputeth righteousnesse without workes.* Ro. 9, 11 *Not by workes.* Tit. 3, 5. *Not by the workes of righteousnesse which he had done.* Vpon the view and consideration of all these places, wee may clearly conclude, that they import as much, as fayth onely, for all workes of the Law, and euerie other thing being vtterly excluded, what doth or can remaine but Faith alone? Lastly, seeing the Iewes therefore obtained not that which they sought for, because in seeking they stumbled at Christ, and became offended at his humiliation & low estate; that therefore wee take diligent heed (as we tender the glory of God and our owne saluation) that we neuer enter into the consideration of the gospell and Religion of Iesus Christ, nor take vpon vs the profession of the same, with any carnal or worldly respect, as if our estate *Vse.*5.

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and condition in this world, should bee therby any thing at al bettered or amended. For so long as we carry such minds and affections, we shall see nothing at al in the gospel and religion of Iesus christ, but sufficient matter to be vtterly discoraged and out of heart. For euen as our Lord Iesus Christ himselfe, during the time of his continuance in this worlde, carried no shewe at all of any outwarde pomp or dignity, but as the apostle saith *Phil.2,8.Took on him the forme of a seruant, humbled himselfe, & became obedient vnto the death, &c.* Patiently endured mockes, buffeting with fists, & whatsoeuer els his wicked & malicious enimies could put in practise against him, euen so, is this an especiall drift, whereat the doctrine of his gospel aimeth, that we should be framed according to his example, and be like vnto him in sufferings, before wee can bee partakers of his Glory: and that whosoeuer will not take vp his Crosse and follow him, is not worthy of him. It crieth out that they are blessed, not who are of a proude and arrogant heart, but who

who are poore in Spirit, as *Mathew.* 5, 3. *Blessed are the poore in Spirite, for theyrs is the kingdome of Heauen.* It promiseth comfort, not to such as liue according to their owne hearts lust, but to such as sigh and grone vnder the waight and heauy burthen of their sinnes, as *Math.* 11, 28. *Come vnto me, al ye that are weerie and laden, and I wil ease you.* It saieth not they are blessed, who enioy the riches, the dainties and delectable thinges of this life, but as wee may see also in that *Mat.* 5, 10. *Who hunger and thirst after Righteousnesse.* Not such as liue carlesselv and securely at ease, and in peace, but who *Suffer persecution for Righteousnesse sake.* So farre is the Gospell from satisfying the earthly affections and expectations flesh and bloode, and so much will they be deceyued, which take vpon them the profession thereof, vppon any carnall or worldly consideration. According as howe fearefully the Iewes thus stumbled at Christ; yea euen to the verie breaking and bruising of them to peeces, wee haue sufficiently considered in that alrea-

already spoken. For this cause most notably speaketh the Apostle. 1 *Cor.* 1, 23, 24. *We preach Christ crucified* (saith hee) *vnto the Iewes a stumbling blocke, and vnto the Grecians foolishnesse, but vnto them that are called both of the Iews & Grecians, we preach Christ, the power of God, and the wisedom of God.* They that in humblenesse of soule, and without being ashamed of his crosse do faithfully beleeue in him, and acknowledge his Gospell, all such shall finde the same Gospell to be vnto them a word of life; yea euen the mighty power of God to the saluation of their soules: but whosoeuer neglect or disdain to repose their trust and confidence in his redemption, and to take his yoake vpon them: Vnto all such will he be found such a stumbling stone, and such a rocke of offence whereat they shall stumble and fall to their vtter confusion, without euer beeing able to recouer themselues againe, according to that fearfull sentence of our Lorde Iesus Christ, in *Math.* 21. which I remembred before. But nowe, as the Iewes reiected Christ, and were offended at him,

because

becauſe hee ſatisfied not their expectations in the matters of the world; euen ſo ſtandeth the caſe with many at this day. If the Goſpell did bring eaſe, peace, and proſperity; If it did promiſe worldly riches, pleaſures, and delectations; then ſhould Chriſt haue followers and Diſciples enow; but becauſe it is commonly accompanyed with trouble, perſecution and diſquietneſſe, acording to the words of our Sauiour Chriſt, *Mat.* 10, 34. where he ſayth in plaine tearmes, *That hee came not to ſend peace, but a ſworde*; becauſe it exhorteth men to mortifie their affections, to bee humble and lowly minded, teacheth them, that through many Tribulations they muſt enter into the kingdome of heauen, and that ſo long as they bee zealous in the profeſſion and obedience of the Goſpell, they ſhall be ſure to be hated, deſpiſed, reproached, and perſecuted of prophane and worldly minded men. And becauſe the Riches and pleaſures which it promiſeth are not preſently to be enioyed, but with Fayth & patience to be expected and hoped for, neyther

ther are of this worlde, vaine and transitory, but spirituall and eternal. Heereby it comes to passe, that the Flocke of Christ is such a little Flocke; this is the Reason wherefore so few goe in at the straite gate, that letteth into life; and so many on the other side, that stumble at Christ, and run headlong in the broade way which leadeth to destruction. So then, for the conclusion at this time, how highly it standeth vs vpon, to pray and beseech the Lorde, so to furnish vs with true Fayth in Christ, and with all other sanctifying graces of Gods Spirit, that wee may euermore seeke after righteousnesse and saluation aright, and so as in due time our godly desires may be fulfilled, to the glory of God, and to the euerlasting peace and ioy of our soules, euery true Christian heart, may easily perceiue, and conclude with himselfe.

The

The eight Sermon.

It followeth in Verſe 7.

But the election hath obtained it, and the reſt haue beene hardened.

IN theſe wordes, the Apoſtle ſheweth the Reaſon wherefore *Iſrael* generally attained not vnto that which it ſought for; as namely, becauſe they were not al generally elected, but the greateſt part, eternally reiected and forſaken. Where- Doct. 1.
in wee are firſt to obſerue this general point; that as the Lord God before the Foundation of the Worlde, hath freely elected in Ieſus Chriſt, all thoſe generally, and without exception, that are and ſhall bee ſaued; euen ſo, in due and conuenient time, dooth hee cal and ſeparate them from the reſt, whom he doth not acknowledge for his owne, and not onely planteth in their hearts, a true and liuely Fayth, in the promiſes of Gods grace

grace and mercy, to the free and perticuler forgiueneſſe of their ſinnes, to theyr Iuſtification and eternall life; but ſo alſo as that they became zealouſly enflamed to glorifie God in the fruits of the Spirit in all goodneſſe, righteouſneſſe & truth, according to their ſeuerall places & calling, and the diuers occaſions that are offered. And as before the foundation of the world, he hath on the contrary eternally reprobated all ſuch without exception, which do not belong to eternal life; euen ſo, from time to time, according to his iuſt and righteous Iudgments doth he with-hold from them the grace of his bleſſed Spirit, ſo as they can neyther beleeue truly, nor embrace the Doctrine of the Goſpel when it is preached vnto them; nor glorify God, nor ſeal the aſſurance of their owne ſaluation; in the performance of any duty of obedience, which he requireth at their hands. Thus ſtood the caſe with the Iewes; Some of them beleeued in Chriſt, and ſo attained to righteouſneſſe and ſaluation, & theſe were ſuch as were ordained to eternall life,

life, as *Acts* 13, 48. *As many as were ordained to eternall life, beleeued:* but some of them were hardned, giuen vp to a reprobate sence, and neyther did nor could beleeue, for the attaining of righteousnes and saluation, but most fearfully remained in the state of condemnation. As many as haue their eyes opened, & their hearts sanctified by the spirite of God, in the ministry & preaching of the gospell, all such haue (whiles they are heere) a pledge and earnest of that eternall life, which is to come; and as many as haue their eyes blinded, and their hearts hardned in this world, and so continue: such can haue no sounde hope or perswasion that they shall liue to life and saluation. For as the Apostle most notably sayeth: 2 *Cor.* 4, 3, 4. *If our Gospel bee hid, it is hid to them that are lost, in whom the God of this world, hath blinded the minds, that the light of the glorious Gospel of Christ, which is the image of God, shoulde not shine vnto them.* Such as are puffed vp with vain conceits of their owne righteousnesse, make account to iustify them-selues, and that (if

not wholy, yet in part) they doe deserue Gods fauor, and are worthy of his loue: such doth the Lord worthily, and according to Iustice and iudgment, both blind and harden, and so as they neuer attaine to the estate of grace, mercy, and saluation. But such as laying aside al conceit of their own righteousnesse, repose al their hope and confidence of righteousnesse and saluation, in the righteousnesse and obedience of Iesus Christ, freely and of Gods meere grace and mercy imputed vnto them, and who being humbled and cast downe with a serious sence and consideration of their sinne and wretched estate, and who sighing and groaning vnder the burthen of their corruption, do earnestly desire release & deliuerance from the same; all such most graciously receyueth he to the partaking of his speciall loue, imputeth vnto them the righteousnesse and obedience of Iesus Christ and so as they remaine altogether without all danger of condemnation. These are such as Christ, *Mathew* 5,3. doth call *Poore in Spirit*, and who in the iudgment of

of the worlde, as the Apoſtle ſpeaketh, 1. *Cor.* 3, 18. are accounted but fooles, & whom our Lord Ieſus Chriſt alſo, *Math.* 11,28. terming weary and laden, moſt louingly exhorteth to come vnto him ſaying; *Come vnto mee all ye that are weary & laden, and I wil eaſe you.* Theſe I ſay are they, whoſe eyes it pleaſeth the Lord to illuminate in the Miniſtery and preaching of the Goſpell, euen as hee enlightened the eyes of the Blind-man, *Iohn* 9. when hee diſcouered himſelfe vnto him to be the ſonne of God, according as in this ſence, moſt notably ſayth the Apoſtle, 2 *Cor.* 4,6. *That God giueth the light of the knowledge of the glory of God, in the faith of Ieſus Chriſt.* For as ſoone as the hart is conuerted vnto God, *The vaile* (as the Apoſtle calleth it, 2 *Cor.* 3,15.) *is taken away*; and this comfortable voice of the Sonne of God, ſoundeth alowde, *The dead ſhall liue*, as *Iohn* 5, 21. *As the Father rayſeth vp the dead and quickeneth them, ſo the Sonne quickeneth whome hee wil.* But now, that the Doctrine of the Goſpell, which is onely in it ſelfe the ſa-

uour of our life, and the power of God to ſaluation, ſhould thus be a ſauour of life, and a worde of ſaluation; but vnto ſome; and a ſauour of death, to the death and deſtruction of many that hear it, be effectuall to open the eyes, and to ſanctify the hearts of ſome) and to blinde the eyes, and harden the hearts of others. This commeth to paſſe, as in the Lordes ſpeciall loue and fauour toward his elect and choſen Saints, in regard of whome reioyceth our Lord Ieſus Chriſt, *Lu.*10, 21. and giueth thankes to his Heauenly father; euen ſo thorough his iuſt Iudgement vppon the malice, infidelity, prophaneſſe, and hard-heartedneſſe of proud conceited perſons, as many ſuch there are, who are ready to take offence at euery good thing, and to peruert the ſame to their deſtruction; yea thus taking occaſion by the word of life and health, to haue their venom ſtirred vp, for the poiſoning and infecting of their ſoules and bodies, much more dangerouſly then before; no otherwiſe then a ſore eie by the light of the Sun, and by looking ſtedfaſtly

ly vpon it, becommeth much worse and more incureable then it was before. It is therefore vndoubtedly to bee accounted a manifest Argument of Gods speciall loue, if when we heare the word of God preached, we perceiue our eyes to be opened for a right discerning of the truth, as also our harts prepared and sanctified for a religious embracing and entertaining of it. The which opening of the eyes, and sanctifying of the heart, not to be a worke of Nature, but a speciall gift and grace of God, besides the Testimonies already alledged, *Iohn the Baptist*, Ioh. 3, 27. doth plainly declare; *A man can receiue nothing* (saith he) *except it bee giuen him from heauen.* And 2. Cor. 3, 5. *We are not sufficient of our selues, to think any thing as of our selues, but all our sufficiency is in God.* And 1. Cor. 2, 14. *The naturall man perceiueth not the things of the Spirit of God they are foolishnesse vnto him, &c.* And heerewithall, forasmuch as it lyeth not in our power, to discerne aright of the high and heauenly misteries of gods kingdome contained in his word; but this is

Vse. 1.

Vse 2

a speciall prerogatiue proper onelye to Gods children, that therefore in the feare of God, we bee duely mindfull to craue this speciall grace at the handes of God, that comprehending with all Saints (as the Apostle speaketh, *Ephe.*3,18) *what is the length and bredth, heigth and depth*, and seeing clearly before our eyes, what the Lord requireth at our hands, what wee ought to do to please God withall, and what to auoide, least hee be displeased: we may bee religiously carefull to pray for grace and heauenly assistance, for the glorifying of his Maiestye in our mortall bodies accordingly, all Reasons and Obiections of flesh and blood, being vtterly mortified and laid aside. Thus much generally. Doct.2 Nowe more particularly wee learne from hence; first, that the cause of obtaining Iustification and saluation is without vs, and not within vs; that is to say in gods predestination and free mercie, and not in the merite of any Workes of ours; for heere (as you see) is an vtter opposition betwixt election and Workes. *The Election* (sayeth Saynt

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Paule) *hath obtained it*. Marke the wordes well, he dooth not say *the Elect*, but *the election hath obtained it*. As if hee should haue sayde, euen God himselfe, hath effected and brought it to passe, and that whereas the elect enioy it, it is not thorough any thing them-selues haue done, but altogether through the Lords free goodnesse, and meere mercy, according to that of the Apostle, 2 *Tim.* 1, 9. *Who hath saued vs* (sayth hee) *and calling vs with an holy calling, not according to our workes, but according to his owne purpose & grace, which was giuen to vs through Christ Iesus, before the world was*. And in another place, of his owne meere mercy and grace, through Fayth in Christ his Son, hath hee chosen and preferred vnto life whom hee will haue to be saued and accounted among the iust. So many of the Israelites as belonged vnto Gods election, as they sought for Righteousnesse and Saluation, through fayth onely in the promised *Messiah*, so they fayled not most effectually to obtaine the same: Whereas on the contrarie, if

they had not beene elected, then as they could not posibly haue sought it after this maner; so had it beene as vtterly vnposible for them to haue attained thereunto, and therefore it is well translated not the elect, but by a figure *the election hath obtained it*, that so (as I obserued before) the free loue and goodnesse of god might appeare to be (as it is indeed) the highest cause of all, the Originall and efficient (I say) not onely of our election, but of our Redemption, Calling, Iustification, sanctification, and of whatsoeuer else may any way belong to the sealing & assurance of eternall life; according to this effect, I haue already spoken at large in another place, and therefore need not heere stand longer vpon it. Onely in a word or two, I will make some further Vse thereof, and then proceede to that which followeth. First, seeing as God hath elected some to saluation, so hath he also laid down the means in his word, whereby we may come to the knowledg of our perticuler election; that therfore (as S. *Peter* counselleth, 2. Epist. 1, 10) we giue

giue all diligence, *To make our calling and election sure.* In the worlde men are carefull and painefull enough to make assurance of Lands and goodes vnto themselues & their posterities: what a shame is it then for vs, that we should be slacke in making sure to our selues the election of God, which is more worth then al the world besides? Now how we shall come to this assurance, the same holy Apostle a little before in that very chapter, doth most familiarly teach. *In that ye flee* (saith he) *the corruption which is in the world thorough lust, therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith, and with Vertue Knowledge, and with Knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse Brotherly kindnesse, and with Brotherly kindnesse, loue: For if these things be among you and abound, they wil make you that ye neuer shalbe idle nor vnfruitfull in the knowledge of our Lord Iesus Christ.* And a little after, *If ye do these things* (saith he) *ye shal neuer fal.* So then, if we perceiue our selues to be endued with a true and liuely

liuely Faith in Iesus Christ, to the free & particular forgiuenes of our sins, to our iustification and eternall life; and therewithall feele our selues guided and directed by the spirit of God to the works & effects of faith in all goodnesse, righteousnesse, and truth, according to our seuerall places and callings, and the diuers occasions that are offred, then haue we a comfortable assurance, to the inestimable peace and ioy of our soules; that we are of the number of them whome God hath elected before the Foundation of the world, and so surely setled in the state of grace, mercy & saluation that nothing shalbe able to make void the same; whereas contrariwise, if wee feele not these effects, if we want this faith, and haue not this gracious direction of Gods spirite, how diligētly soeuer we may otherwise seek it, & how desirous soeuer we may otherwise be of grace, righteousnes & saluation, yet with the *Iewes* shall wee but lose our labor, & neuer attain the end of our desire. After this maner if we examin our selues, and the state and condition of

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the time wherin we now liue, ſhal we ſay that they haue a true and liuely faith in Chriſt Ieſus, who neither knowe what Chriſt is, either touching his perſon, or touching his office? or ſhall we ſay, that ſuch are guided by Gods ſpirit, and ioyne vertue with their faith, who are ſo far frō flying the coruption that is in the world through luſt, as that they luſt after euery thing that is euil therein? who are either vain ſwearers, drunkards, whoremongers prophane ſcoffers, vaine boaſters, giuen to contention, back-biting, or ſuch like? Surely theſe, & ſuch as theſe are, do not walk in the way of righteouſnes & ſaluation, & therefore (ſo long as they remain ſuch) can neuer poſſibly attaine vnto it, they folow the corrupt luſts & affections of their own harts, which muſt of neceſſity tend at length to the vtter confuſion of both their bodies and ſoules from the preſence of Gods maieſty, and from the glory of his power. Secondly, this aſſurance of election, which I haue ſpoken of, is moſt forcible to bring vnto all ſuch as haue it, moſt notable matter of cridles *Vſe. 2.*

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consolation. For as they are heereby put out of doubt, that they cannot perrish, (because as Gods Nature is vnchaungeable, so is his counsell and will:) so beeing in time called, regenerated, and sanctifyed (as all Gods elect are and shalbe) they heereby become also priuiledged, from so sinning & going astray as others do. For why? the sinnes and transgressions which they commit, are neuer (after their calling and sanctification) with full purpose of heart, as are the sins & transgressions of wicked and vngodly men, but through infirmity, negligence, ignorance, forgetfulnesse, and not with any delight or affectiō of sinning. The desires of their hearts, and the endeuors of their liues, being set to serue and please God according to his worde, howsoeuer (as the Apostle speaketh of such, *Ro.*7.) they cannot performe it as they would. And hauing thus thorough infirmity passed their boundes, they will not obstinately defend and iustifie that which they see to be amisse, but with greese and sorrow of heart, bewayle and detest it. Wheras on the

the contrary, when either the conſciences of the wicked do reproue them, or others doo exhort and admoniſh them; Nay although the ſinne whereof they are guilty be neuer ſo manifeſt and apparant; yea and ſo as all men cry ſhame vpon them for the ſame, yet will they not bluſh, nor be aſhamed themſelues; they will iuſtify it, and ſtill hold on it, till they haue made their faces *As ſtrong as a ſtone, and as hard as the neather Milſtone*, as it is *Iob* 41,15. So you ſee heere another notable Vſe of the certainty of Gods election. It ſo aſſures Gods children of eternall life, that nothing can ſeperate them from the enioying of it. And it doth priuiledge and preſerue them from committing ſuch ſinnes as the wicked and vngodly do fall into. It followeth in the ſecond place, *And the reſt haue bin hardned.* When he thus addeth of the reſidue that *They haue bin hardned*. The ſence of the words being conſidered before, the perticuler point of Doctrine is this, that reprobation is the very tree, root, & fount- Doct 3
taine of blindneſſe and hardnes of heart,

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for the wicked beeing forſaken of God, can do nothing in all their deeds, words, and counſels, but prouoke, heape, and pull vpon them the curſſe and wrath of God. How on the one ſide, God is ſaid to harden the wicked and vngodlye Reprobates, and how on the other ſide they harden themſelues, we haue ſufficiently conſidered, in that which hath beene ſpoken at ſundry times before, and wee ſhall haue fit occaſion to call ſome part of it to minde agayne, in the Verſe next following; and therefore, I wil not heer ſtand vppon it, but onely proceede to ſhew according to the mayne ſcope and driſte of the Apoſtle in this preſent text, that as the Reprobate, through the iuſt Iudgement of God vppon them, haue neuer the grace to ſeeke for Righteouſneſſe and Saluation, as they ſhould doo, with a true Fayth in Chriſtes name; but haue euer-more a vaine truſt and confidence in their owne woorthineſſe, and make account to bee iuſtified by theyr owne merrites; euen ſo, haue they alwaies not onely beene moſt woorthily

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deprifued and diſappointed of their hope and expectation; but iuſtly alſo giuen ouer into a Reprobate ſence. Heereof was there ſufficient experience amongſt the Iſraelites, inſomuch that (the greateſt part of them, being eternally reiected and forſaken of the Lorde) although they haue neuer ſo diligently applyed themſelues thereunto, yet, (being deſtitute of the gracious direction of Gods Spirite) the more paines they tooke, the more labour they loſt; the more they perſwaded themſelues to go forward, ſo much the more were they caſt behinde; the more they thought them-ſelues to ſee the right way, ſo much the more were they moſt miſerablye blinded in Ignoraunce, Infidelitie, and Hardneſſe of heart; and the neerer they perſwaded them-ſelues to bee, to the enioying of Gods grace and fauour, ſo much the neerer they were vnto their owne fearefull ouerthrow, confuſion, and condemnation. And according heereunto, continueth (as I ſayde) at this day, and from day to day, the ſtate and condition

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of all other reprobates, insomuch, that whatsoeuer they set themselues about; yea and although they carry neuer so fair a countenance in the face of the worlde, of zeale, of godlinesse and Religion, seem neuer so deuout and well affected; yet is it vtterly vnpossible for them, either to haue true faith planted in their hearts, to take sure holde vppon the free mercy of God in Christ Iesus for their saluation, or to haue their eyes opened, and their bodies and soules regenerate and sanctified, to see the Lords wil for the glorifying of his Maiesty in the cheerefull practise of the same, according to his word: but still will they proceede, to heape one transgression vpon another, without remorse of conscience, vntill they become vtterly ouer-whelmed with the eternall curse of God, from the presence of Gods Maiesty, and from the glory of his power; yea, and it is also most cleare & manifest, not onely by the History of the Scripture, but by experience, that although the word of God (in the faithfull Ministry and preaching of it) sound neuer

uer ſo loud in their eares, yet is it vtterly vnpoſsible that their hearts ſhould bee truely conuerted, whatſoeuer be ſaid or done, as they haue begun to be froward and obſtinat againſt the Lord, and deadly enemies to al ſuch, as ſincerely preach and profeſſe his truth; ſo will they grow and go forward from one degree of malice and miſchiefe vnto another, vntill they haue heaped vppe the full meaſure thereof for their iuſt condemnatiou. According as this is manifeſt in the example of *Pharao*. Exod. 9, 34, 35. who although he were oftentimes exhorted and admoniſhed to yeeld and ſubmit himſelfe, and that with expreſſe meſſages from Gods owne mouth, yet being a wicked reprobate, his heart nothing at all relented, but he waxed worſe and worſe. So certaine and immutable is the eternall purpoſe and decree of God, *With whom* (as S. *Iames* ſpeaketh, chap. 1, 17.) *there is no variablenesse, neither ſhaddowing by turning*. And who, as *he hath made the wicked man for the day of euil* (as Salomon ſpeaketh, Prou. 16, 4.) ſo doth he reſerue & keepe

him for the same, and from which it is vtterly vnpossible, that he should be deliuered. But now (by the way) if any such presumptuous cogitation arise in anye mans minde, as to demand why God electeth one, and reiecteth another; mollifieth the hearts of some, and planteth in them faith, repentance, & other like graces of sanctification, and so exalteth thē by degrees to eternall life; and so giueth others ouer to blindnesse and hard-heartednesse, as that they can neither truely beleeue, nor repent, but run head-long by degrees to eternall destruction: The Apostle aunswereth this curious question, *Rom.* 9, 20, 21. *O man* (sayth he) *who art thou that pleadest against God? Shall the thing formed, say to him that formed it, why hast thou made me thus? Hath not the Potter power of the Clay, to make of the same lump, one vessell to honour, and another to dishonour?* It seemeth also, vnto naturall reason to bee verie contrarie, that GOD will haue his Word and Gospell preached to such wicked and vngodly men, and that they should not only be taught

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and instructed therby, reproued for their sinnes, and exhorted to repentance, but be also offered Grace, mercy, and saluation, if they forsake their sinnes, and redeeme the time in newnesse of life: when as yet before hand, the Lorde hath absolutely determined, that they shall neither repent, nor truely beleeue, but rather harden their hearts in Infidelity and prophanenesse more and more. God commaunded *Pharao* to let the people of Israell depart; whereby it may appeare, that it was his will that it should be so; and yet agayne (as it were cleane contrarie) hee sayde to *Moses*, that hee had hardened his heart, that hee should not let them goe: By Reason of these, and such like sentences and examples, the Naturall man is readie to immagine, that God is vnconstant, and that there is no certainety in his will. But it is the part and duty of euerie good Christian, whensoeuer any such carnall cogitations doo arise within their mindes, which do presently suppresse and keepe them vnder, alwayes remembering this

fearefull saying of the Lorde, *Esay 6, 9.* which not onely our Lorde Iesus Christ in the Gospell, as *Mat. 13, 14.* but the Apostle also alledgeth and thundereth out against the wicked in the last chapter of the Acts. *Go vnto this people and say, by hearing ye shall hear, and not vnderstand, & seeing ye shal see, and not perceiue. For the hart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and vnderstande with their hearts, and should returne, that I might heale them.* To which effect also, speaketh our Lord Iesus Christ, *Iohn. 9, 39. I am come vnto iudgement into this world, that they which see not, might see, & that they which see, might bee made blinde.* Both which places doo plainly declare, that howsoeuer the Lords will bee, that some for euer shall remaine in hardnesse of heart, without any effectuall calling; yet the worde and Gospell of Christ is preached, neither to their reproofe, nor to their exhortation in vaine. Christ sent his Apostles to preach the Gospell thorough-

roughout the world, and although he excepted none, to whom the Gospel shold not be preached, yet hee opened not the hearts of all, but euen of the fewest number, to receiue and entertaine it in their hearts. The elect onely doo truely beleeue the Doctrine of saluation, and they alone are truly humbled by Gods spirite, to walke in knowledge, faith, repentance and obedience, according thereunto. But the Reprobate, hauing no true regarde either of sound knowledge, or of faith, or of any other such like grace, are hardned by the hearing of Gods word, and haue their sinnes made much more greeuous then before, in that by this meanes, al excuse of ignoraunce is vtterly taken from them, according to Christs wordes, *Iohn* 15, 22. *If I had not come & spoken vnto thē, they should not haue had sinne, but nowe haue they no cloake for their sinne.* He doth not say, that if he had not come, they should haue beene without sinne, but that their sinne should haue been lesse grieuous, & more tollerable; for after they had once heard Christ, and had bin taught, exhor-

ted and admoniſhed by him, al excuſe of ignorance was vtterly taken from them. And thus you ſee, that it is moſt expedient and neceſſary, that (howſoeuer the wicked and vngodly reprobates cannot poſsibly be truly conuerted & brogh to faith & repentance yet) the word of God ſhould neuertheles be preached to them. That therby they may be made without excuſe, and not be able to ſay, when they ſtand before the iudgement ſeat of God, that they would haue learned, beleeued, & obeyed, if they might haue bin taught, but clean contrariwiſe enforced to confeſſe, that they haue bin taught & exhorted, & moſt plainly ſhewed the good and right way, but wilfully haue they blinded their eies, & hardned their harts, & therfore moſt iuſt and righteous is their condemnation. Now for the vſes. A firſt Vſe

Vſe 1 ariſing hence, very neceſſarily appertaineth to al the faithfull Miniſters of Ieſus Chriſt, as namely, that there is no cauſe, wherefore they ſhould bee diſcouraged, althogh they ſee the labor & pains which they take in preaching the goſpel, to take

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little or no effect at all, to the calling and saluation of the greatest parte of those that heare it, but that many slightly regard it, and scornfully reiect it and themselues (in regard thereof) not only to be rewarded with prophane scoffes & most despighful reproches by word of mouth, but with the greatest extreamities that malicious hearts can possibly inuent; but that alwaies vpon such experiences, they comforte them-selues with the rememberance and consideration of Gods eternall and vnchaungeable purpose and Decree, being fully assured, that such only shall beleeue, and yeelde obedience, who are elected, as was taught before. A great greefe (indeede) it cannot chuse but bee vnto the Seruants of God, to be thus recompenced for the paines which they take, and for the tender care which they haue of the good and saluation of such as are committed vnto them: but when they haue recourse vnto Gods decree; and there see and consider, that he appointed this to bee the lot of such as are most faithfull in his seruice: and that

there shall euermore bee a Serpentine brood, that will alwayes be hissing, snarling, and barking at them, and will neuer cease nor giue ouer their malice & mischiefe vntil they haue heaped it vp to the greatest measure and ripenesse they possibly may: this consideration is sufficient to encourage all Gods Ministers to a patient enduring of whatsoeuer troubles may come vpon them, and to a zealous constancy and perseuerance in the duties of their calling, knowing well withall, that how few soeuer doe profit by Gods word, to faith and saluation, and how obstinately soeuer the greatest part do oppose them-selues, and make stiffe their neckes against the Lords merciful calling of them to repentance, yet is the worde of God neuer preached in vaine, nor the labour fruitlesse, that is bestowed therein; the name of God being glorified, and his will fulfilled, euen aswell in the hardning of the wicked, and in the making of them without excuse; as in the calling & saluation of such as belong vnto him, according to that of the Lord, *Esa.* 59,10,11

Surely

Surely as the raine commeth downe, and the ſnow from heauen, and returneth not thither, but watreth the earth & maketh it to bring forth and bud, that it may giue ſeede to the ſower, and breade vnto him that eateth: So ſhal my word be that goeth out of my mouth, it ſhal not returne vnto me voyde, but it ſhal accompliſh that which I wil, and it ſhal proſper in the thing whereto I ſent it. Whereunto agreeth that alſo of the apoſtle. 2 *Cor.* 15,16. *We are vnto God the ſweet ſauour of Chriſt in them that are ſaued, and in them that periſh: to the one wee are the ſauour of death vnto death, and to the other, the ſauor of life vnto life.* A ſecond Vſe is this, that we take diligent heede that wee alwayes conceiue ſo highly and honorably of the will, actions, and proceedinges, of the Lord our God, as that neyther in the reprobation and hardning of the Wicked, nor yet in his reprouing or puniſhing of them, wee take occaſion to thinke, that there is any iniuſtice or vnrighteouſnes in God, yea although it is moſt certaine, and out of all doubt, that they are both eternally reprobated, and continuallye hard-

Vſe 2.

hardned, not without or againſt the will of God, but by his will, certaine ordinance and Decree, the which to withſtand or diſanull, it lyeth neither in their power, nor in the power of the whole world beſides. We muſt know on the one ſide, as the Apoſtle *Ro.9.* doth plainly teach) not onely that all the whol race of mankinde were no otherwiſe before the foundation of the world; but euen as clay in the hands of the potter, it remaining wholly in his owne choyſe and free liberty, whom and how many he would make and elect to be Veſſelles of honour to ſaluation; and whom and how many on the otherſide, hee woulde make and ordaine to be Veſſels of diſhonour to deſtruction; but alſo, that there is no wicked man, neyther reprooued nor punniſhed without iuſt cauſe, aſwell their own Conſciences, as manifeſt experience, euidently conuicting them of horrible Hypocriſie and vngodlineſſe.

Vſe 3. Thirdly, whereas God refuſeth ſome men, and leaues them to them-ſelues, it is very forcible to ſtrike a feare and trembling

bling into euerie one of vs. For what is the beſt of vs, but a lumpe of Clay? And howſoeuer in Gods counſell, wee are choſen to ſaluation, yet in our ſelues wee are all ſhut vp vnder vnbeleefe, and are fit for nothing but to bee Veſſels of wrath and condemnation. Our Lorde Ieſus Chriſt, called *Iudas* a Traitor, and wee knowe his lewde life and fearefull end. Now what are wee better then *Iudas* by Nature? If wee had beene in his ſtead, without Gods ſpeciall Grace, we ſhould haue doone as he did. Accordíng as we ſee by experience, that when men want Grace, they make no Conſcience of any thing, neither what they ſay, nor what they doo. And heerewithall, let vs be-thinke our ſelues of this one thing, whether there be not many already condemned in hell, who in their liues neuer ſo groſſely or greeuouſly ſinned, as ſome of vs. All this (I ſay) duly conſidered, is verie forcible to mooue vs to feare and trembling, and to make vs confeſſe (as the trueth is) that it is onely the Lordes mercie, that wee bee not vtterly

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confounded. Last of all, where the Apostle distinguisheth betwixte *Israel* and *Israel*, as how Israel sought righteousnesse rightly and amisse, obtained and obtayned not, was elected and hardned, and so consequently saued and not saued, as by conference with that which goeth before and followeth after, the matter is most plaine, we may necessarily obserue, for our further lerning and instruction, that as there were true and false Israelites, in the time of Christ and of his Apostles, so are there true and false christians in these dayes of ours. That there were true and false Israelites, besides this Text, and the whole scope and main drift of the Apostle, in this and the former chapters. Our Lord Iesus Christ doth clearely resolue, in the description which himself maketh of *Nathaniel*, Iohn 1,47. *Behold indeed an Israelite* (saith he) *in whom is no guile*. Also Rom. 9, 6. *All they are not Israel, which are of Israel.* And in the second Chapter before, *He is not a Iew that is one outward, neither is that circumcision, which is outward in the flesh: but he is a Iew which is one within,*

in, and the circumcision is of the heart, in the spirit, not in the Letter, whose praise is not of men, but of God. And again, most notably Iohn 8. where our Lord Iesus Christ in seuerall sences, both granteth and denieth, the Iewes to be the seede and children of *Abraham.* That there are true & false Christians at this day, and so shalbe vnto the en d of the worlde, the former places for testimonies of scripture, doo sufficiently declare. And it might bee confirmed by many other authorities of the Gospell, euidently describing the visible Church to consist of good and bad, and clearely fore-telling, that euen as in a Corne fielde, there is not onely good Corne, but Tares and Weeds; and as in a threshing floore, pure wheat & chaffe, and as in a Net that is cast into the Sea, there comes vp not onely good thinges, but also bad; so should there bee Hypocrites and carnall Gospellers from time to time, not onely such as with vpright hearts and good Consciences doo serue and obey the Lord Christ, but such also as are euen Reprobate to euery Good worke,

worke, and whose end is to bee cast out from the presence of God, and to be burned as chaffe, in the fearful furnace of his wrath & displeasure. But to come nowe to a briefe description of both these sorts and how they may bee knowne & discerned the one from the other. And ouerpassing the papists, whom all men of any sound iudgement do wel enough vnderstand to be no true but false and counterfet Christians, I will obserue some fewe differences to make this distinction manifest, euen among such as are accounted professors of the Gospell. Our Lord Iesus Christ describing *Nathaniel* to bee a true Isralite, sayth of him in plain terms, *That in him was no guile.* A briefe description, but of large Contents. For it importeth that hee was of a sound and vpright heart before God, voyde of all Hypocrisye and dissimulation, one that in truth and sincerity applyed himselfe, according to his Vocation and calling, a man that was not double tongued, not crafty, nor wise, according to the wisedome of this world, but plaine and meaning

ning trnely, and without deceite in al his thoughts, wordes, and actions; He was a man also (as wee may see by Conference of places) well grounded & instructed in the Word of God, and very carefull to make that the foundation of both his profession and practise. The time being almost spent, I will now goe no further, then to this patterne of *Nathaniel*, for the sight and beholding of a sound and good Christian. I will not say, that as *Nathaniel* was, so euerie Christian ought to bee, but being now entered into this Description, I must say, that as *Nathaniell* was, so euerie true Christian eyther is, or endeuoureth to bee. As hee was of an vpright and sounde heart, voyde of all Hyppocrisie and Dissimulation, and so foorth (as yon heard before;) so euerie one that is a good Christian, eyther is, or at leastwise endeauoureth to be of a sound and vpright heart, voyde of all Hypocrisie and Dissimulation both in Trueth and Sincerity; as also applying himselfe according to his Vocation and Calling,

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he will not be double tongued, nor giue himself to craft and subtilty, he wil mean simply and plainly, and bee without deceite in his words and actions; he wil labour to attaine vnto the sound knoledge of Gods worde, and to make that the foundation of his profession and practise. Doost thou then see or know any man, either in the perticuler place of thy abode, or elsewhere, that is either a vaine Swearer, or giuen to any other notorious sinne whatsoeuer, and being admonished either by the Ministry of the gospel, or otherwise; continueth obstinate and vnreformed? Knowe such a one to be no *Nathaniel*, but a counterfet Christian? Dost thou know a man that pretendeth a zealous regard to haue al thinges reformed according to Gods word, and is a seuere censurer of other men; & yet in the meane season makes no Conscience to coozen and defraude, will not refraine his tongue, but suffers it to raile vpon, and to reproach the Ministers and Preachers of the Gospell; or who being kindly entertained as a familiar companion,

Vse

nion, either at the Table, or otherwise, takes aduantage thereupon, to hurt and disgrace, by discouering that which was priuately spoken, and by adding and detracting, as time and occasion may best serue his turne? Know such a one also, (what shew soeuer he make to the contrary) to be no such Christian as *Nathaniel* was, but a false Brother, a notable & notorious Hypocrite. *Nathaniel* beeing a true Israelite indeede, would not pretend Conscience, and giue no testimony of any: will or endeuour to discharge a good Conscience. As he was careful to speake the truth from his heart, so was it farre from him, to aduise or perswade others, either to conceale the truth, or to sweare or protest, desperately and contrary to their knowledge or perswasion. He would not preferre his owne wil before the loue of his Neighbours, nor reiect such wholesome exhortations as tend to the establishing of peace & loue, he woulde not say and vnsay at his pleasure, nor make account to braue & face out matters against right and equity, &

contrary to euident testimonies and demonstrations. *Nathaniel* (I say) beeing a true Israelite indeed, would doo none of these things, neyther wil he that is a true Christian indeed, do any of them at this day; but remembring what *Salomon* saith *Prou.* 28, 26. *Hee that trusteth in his owne heart is a Foole, but he that walketh in wisedome shalbe delinered.* And in Ch. 26. that there is more hope of a Fool, then of him that is wise in his owne conceit; hee will loue admonitions euen as his life, and esteeme of those whom God hath sent to that end, and do not dissemble, but deale simply and faithfully with him in this behalfe, as blessed & precious instruments of his saluation, saying with the Prophet *Dauid.* Psal. 141, 5. *Let the righteous smite me, and it shal bee a benefit, and let him reproue me, and it shalbe a precious Oyle, that shal not breake my head.* He will be carefull to make the Word of God a Lanthorne for his feete, and a light vnto his pathes, remaining resolute in such thinges onely, as are grounded thereupon, and not presuming to turne aside from the same, either

either to the right hand, or to the lefte. Hee that hath a care, a Conſcience, and an holye endeuour to glorifye God, and to ſeale the aſſurance of his owne ſaluation after this manner: Such an one is a right *Nathaniel*, a true *Iſraelite*; yea, a true Chriſtian indeede, and ſuch right and true-heatted Chriſtians, the Lorde vouchſafe to make vs all, yea and euery one of vs that is heere preſent, if it may ſtande with his moſt bleſſed will and pleaſure, for Chriſt Ieſus his ſake, Amen.

The ninth Sermon.

Rom. 11, 8.

¶ *According as it is written: God hath giuen them the Spirite of ſlumber, eyes that they ſhoulde not ſee, and Eares that they ſhoulde not heare, vnto this Day.*

THE Apoſtle hauing before made a diuiſion of the Iewes, as ſome to

be elected, and belonging to eternal life; and some on the contrary, to be blinded and hardened. Now forasmuch as hee knew well, that this Doctrine woulde seeme very odious and loathsome in the hearing of the Iewes, that hee shoulde seeme to affirme, that any of them could possibly be either hardened or forsaken, seeing they were al the children of *Abraham*, and lineally descended of the stocke and generation of those holy fathers, vnto whome, and vnto whose seede, God made his couenant & promises of euerlasting mercy; he therefore in this place, manifestly approueth, that which he had spoken before of their reprobation and hardning, by the expresse sentences and Testimonies of the holy Scripture. As if he said, the Scripture speaketh euidently of the blindnesse and hard-hartednesse of the Iewes, and therfore there is no cause or reason (saith S. *Paule*) wherefore they should be offended, or take it vnkindely, although I do distinguish after this manner, betwixt the elect and reprobat. The sentences of the Scripture which hee alledgeth

ledgeth for the confirmatiō of this point, are in number three; the first two out of *Esay* 6, and 29. in these wordes which I haue now read vnto you: *God hath giuen them the spirit of slumber, eyes that they should not see, and eares that they should not heare:* And the third is out of *Psalme.* 69. in that which followeth; And *Dauid* saith, *Let their Table be made a snare, &c.* As touching the two first; forasmuch as the Apostle, as also the Prophet, speaking of the stubbornesse and reiection of the Iewes, attributeth in both places, the sending vpon them the Spirite of slumber, the blinding of their eyes, and the stopping of their eares vnto God, saying; *God hath giuen them the Spirite of slumber, &c.* According as also cha. 29. the prophet saith euidently, that *the Lord hath couered them with a spirit of slumber.* And as expressely also, Chap. 61, *That they should heare indeed, but not vnderstand; and plainly see, but not perceiue.* According also, as euen in this sence, is the selfesame sentence alledged by our Lorde Iesus Christ himselfe, *Math.* 13. by *Iohn the Euangelist*, chap. 12.

and by the Apostle. *Actes* 28. Wee are first to obserue from hence, for the generall point of Doctrine. That whereas
Doct. 1 some remaine in blindnesse, ignorance, and infidelity, and so as they harden themselues to commit iniquity, and neyther do nor can repent them of the same: this wilfull blindenesse, stubbornesse, and hardnesse of hart, commeth not to passe, without, or against the will of God, but by his certaine knowledge, prouidence, and decree. According as besides the plaine and expresse words of this Text, where hee saith, that *God hath giuen them the spirit of slumber, &c.* It doth clearely appeare in plentifull other Testimonies and examples, that there is no kinde of wickednesse committed at any time, or in any place of the World, how little or great soeuer it bee, but the Lord knoweth it, fore-seeth it, and directeth it, that it passe not in any measure, beyonde the boundes and limits which hee hath prescribed; yea, he doth not simply permit and suffer; but euen appoint and ordain that it should be so.

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The Lord sayde vnto *Moses*, not once, but diuers times concerning *Pharao*, that hee had hardened his heart, and that hee woulde harden the same. Hee did not say, that hee woulde permit or suffer his heart, but hee plainely sayde. *I will harden Pharaohs heart, and I haue hardened his heart*, as Exodus 7, 3. and 10, 1. For which very cause, concludeth not the Apostle. *Romanes* 9, 18. that God hardneth whom he permitteth or suffereth to bee hardned; but that he hardneth whom he will.

The Apostle saw no cause, why mercy was shewed vnto some; and why others were left in Infidelity and hardnes of heart, but onely the will of God; and although the Reprobate haue of themselues, and do cary with them from their Mothers Wombe, sufficient matter of their hardning; yet if we looke into the first and Originall cause after *Adams* fall, it is comprehended no otherwise, then onely in the will of God, so that as hee hath mercy on whom he will; so whom hee will, hee hardeneth. As of his infi-

nite goodneſſe and mercy, hee worketh by his ſpirit, in his choſen children, Faith Repentance, Patience, Meekeneſſe, and a true ſence and feeling of his mercy. So dooth his iuſt iudgement and iuſt wrath, conceiued againſt ſinne, work by the ſpirit of Sathan, hardneſſe, and a ſence and feeling of his iuſt diſpleſure in the other. This may be made more plaine by diuers examples. No man can deny, but that it is a great and greeuous ſin, that a falſe Prophet ſhoulde come and deceiue the people of God; Neither againe can it be denied, but that it is a great ſinne to deceiue a Prophet: and yet doth the Lorde in the Scripture, attribute vnto him-ſelfe both the one and the other. For this is moſt certaine, that no falſe Prophet hath at any time riſen, whom the Lord for one of theſe two cauſes hath not ſtirred vp, either by him to try the conſtancy and fidelity of his choſen Seruants, or elſe to blinde and harden thoſe, that delight not in the truth. Now *Moſes*, Deut, 13, 1, 2, 3. ſpeaketh on this manner; *If there ariſe among you a Prophet, or a dreamer of dreames*

and

and giue thee a ſigne or wonder, and the ſign and the wonder which he hath told thee, come to paſſe, ſaying; Let vs goe after other Gods, which thou haſt not knowne, and let vs ſerue them: Thou ſhalt not hearken to the words of the Prophet, or vnto that dreamer of dreams; for the Lord your God prooues you, to knowe whether ye loue the Lord your God, with all your heart, and with al your ſoule. Nowe, if it bee the proper office of God, to trie, tempt, and examine the harts of his people, as the Holy-Ghoſt in theſe wordes, doth affirme; then is it plaine, that falſe Prophets be Gods inſtruments, appointed for this purpoſe. And now, as touching the ſecond, that God deceiueth the Prophet, the Prophet *Ezekiel*, chap. 14. witneſſeth the ſame in plain termes, ſaying; *if the Prophet be deceiued when he hath ſpoken a thing, I the Lord haue deceiued that Prophet, and I wil ſtretch out mine hand vpon him, &c.* Yea, this deceiuing dooth the Lorde yet more plainely challenge vnto himſelfe, 1 Kinges 22, 20, 21, 22. by that ſolemne proclamation made in the eares of the Prophet *Michaiah*, and boldlye by him

Tentat deus nõ ad peccatum ſed probationẽ non vt malum fiat ſed vt bonũ patefiat

him againe pronounced in the audience of two Kings, *Ahab* and *Iehoshaphat*. *And the Lord sayde, who shal entise Ahab, that he may go and fal at Ramoth Gilead? And one sayde on this manner, and another saide on that manner. That there came foorth a Spirite, and stoode before the Lorde, and saide; I will entise him: And the Lord sayde vnto him, where-with? And hee sayde, I wil goe out, and bee a false spirite, in the mouth of all his Prophets. Then hee saide, thou shalt entise him, and shalt also preuaile, goo forth, and do so.*

Now to make a publick proclamation to call forth one to deceiue, to send him forth, and to giue him power to preuail, that this is not a simple permission, or a thing which God suffereth against his will; it is so cleare, that we cannot desire any thing more apparant. Agayne, no man can deny, but the incest of *Absolom* was no little, but an horrible sinne, and yet that it was not committed without Gods Decree, it is plaine by the wordes of the Lord spoken to *Dauid* by the Prophet *Nathan*, 2. *Sam.* 12, 11. *Thus sayth the Lord,*

Lord, Behold, I will raiſe vp euil againſt thee out of thine owne houſe, and will take thy wiues before thine eyes, and giue them vnto thine Neighbour, and hee ſhal lye with thy wiues in the ſight of this Sun. But letting all the reſt paſſe, which might bee remembred, I will produce one onely example more, and then proceede. There was neuer any facte from the beginning of the world, more wicked (if the Inſtruments be conſidered) then was the cruell & ignominious death of the ſon of God, our Lord Ieſus Chriſt. And yet marke what the Holy Ghoſt, *Actes* 2,23. dooth attribute vnto GOD as touching the ſame. *Him* (ſayth S. Peter) *haue yee taken by the hands of the wicked, beeing deliuered by the determinate counſell and fore-knowledge of God: and haue crucified and ſlaine.* And cha. 4. S. *Peter*, and S. *Iohn* pray after this maner. *Doubtleſſe againſt thy holy ſonne Ieſus, whom thou hadeſt annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael gathered them-ſelues together, to doo whatſoeuer thine hande, and thy counſel had before determined to be done.*

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In which words, where he saith, that the wicked did whatsoeuer God did forsee and determine before hand; yea & what his hand, that is his power and counsell had before decreed to be done: It is plain that he meaneth a matter of farre greater weight and importaunce, then a simple permission or suffering of it. But nowe against this Doctrine, there are diuers obiections. First, that God cannot auoide the iust note of iniustice and partiality in blinding and hardning some more then other, and that he must needs be the author of their sinne and euill, whom he so blindeth and hardneth. For aunswere wherunto, first we must know that faith, true repentance, and remorse of conscience, zeale of Gods glory, and all other like speciall graces, proceed wholy from God, who is at his liberty, to impart and bestow them as pleaseth him. Although he giue grace and Fayth to neuer so few, and leaue all the rest in neuer so great blindnesse, infidelity, and hardnesse of heart, yet offereth he wrong to no man, seeing it is altogether at his owne choise whe-

whether any shalbe partakers of his mercy or no, as *Rom.* 9,15. out of Exod. 33. *I wil haue mercie on him, to whom I wil shewe mercie, and I wil haue compassion on him, on whom I wil haue compassion.* So that the grace and mercye of God is free, the exteding of it is not tied to this man, to this time or place, but all going according to the will of his eternall purpose, as Iohn. 3,8. *The winde bloweth where it lusteth, and thou hearest the sound thereof, but canst not tel whence it commeth, and whether it goeth, so is euerie man that is borne of the spirite.* If a mortall man refuse to doo that which lyeth at his owne choyse whether he wil do it or no, he is not to be blamed thogh he do it not: Much lesse then, ought the Lord of heauen and earth to bee accused or found fault withall, in the effecting of his will, seeing (as it is fit) he is at much more liberty, to do ot not to do as pleaseth him. So that we must take heed, that we neuer call the will of God into question or disputation, further then himself hath reuealed it in his word, but in feare & trembling euermore submit our selues

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vnto it, as vnto a will, that willeth nothing but that which is iuſt and right, although we bee not able to meaſure and comprehend the highneſſe and excellency of his proceedings. We muſt learn to ſet more by Gods glorye, then by our owne ſaluation, and know God to bee a God, that doth vpon the earth, not only mercy and trueth, but alſo Iuſtice and iudgment, and ſo euermore & in all thinges, yeeld to his Maieſty all Glory, Honour, and praiſe; according as of right it belongeth vnto him.

Secondly, whereas the Lord is ſayde to harden, and to giue vp into a reprobat ſence; in theſe two reſpects is he ſaide ſo to do; firſt, becauſe according to the eternall purpoſe of his owne will, he withholdeth from the reprobate the gracious regeneration & ſanctification of his holy ſpirit, of the which beeing deſtitute, it is vtterly vnpoſsible that they ſhould doo any thing pleaſing God, or acceptable in his ſight. And the reaſon is, becauſe nothing commeth to paſſe without, or contrary to his purpoſe and decree, the Lord

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in the ſame his purpoſe & drecree, neuer declining from his owne nature, but alwaies remaining moſt holy, iuſt, & righteous in euery proportion and reſpect. Neither vnto *Pharao*, nor vnto any other vngodly reprobate, did or doth the Lord at any time giue any wicked commandement or euill thought, but thoſe wicked thoughts and euill motions which are in them by nature, & through the inſtigation of ſatan, as he doth not purge them of them, ſo doth his wiſedome vſe them to the glory of his owne name, to the good of his children, & to the vtter confuſion of ſuch workers of iniquity; & who dare affirm, that in this kind of dealing, ther is any vnrighteouſnes in God at al, or that he is the author of their ſin? which he putteth not into their harts, but being therin already, ordereth, directeth, & diſpoſeth it to a good end. *Thou art not a God* (Pſ. 5, 4. 5.) *that loueth wickednes, neither ſhall euil dwel with thee. The fooliſh ſhal not ſtād in thy ſight, thou hateſt al them that work iniquity.* The prophet in theſe words plainly declaring, that nothing can be more contrarie

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to the Nature of God then ſin & naughtineſſe. And for this cauſe alſo dooth the Apoſtle, *Rom.* 5. deriue ſinne, death, and damnation from *Adam*: but from God, grace, forgiueneſſe and life, through the mediation of Ieſus Chriſt. And in chap. 7. he euidently declareth, that the Lawe *is holy, and the commandement iuſt & good*, inſinuating thereby, that in God, or in his wil, there ſpringeth not any litle ſpot at all of ſinne or vnrighteouſneſſe. And *Rom.* 3, 5. *If our vnrighteouſneſſe commend the righteouſneſſe of God, what ſhal we ſay, is God vnrighteous that puniſheth? God forbid.* Al theſe places do plainly conclude, that howſoeuer God hath made the Wicked man for the day of euill; and howſoeuer there is no ſinne committed by any of them without his will, yet is hee by no meanes the author of any mans wickedneſſe, but alwayes remayneth moſt righteous in all his wayes, and holy in all his workes, as the Prophet ſpeaketh further. *Pſal.* 145. Thus much as touching the generall point: Now more perticulerly, when he ſaith that *god hath giuen them the*

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spirit of slumber, it is as much as if hee should say, that God hath giuen them vp into a deepe security, so as they remaine euen senceleſſe, and without any true feeling and perſeuerance of the ſincere will and waies of the Lord, to glorifie his Maieſty in a conſtant faith and obedience accordingly. After this maner, plainly giuing to vnderſtand, that whereas there are ſome ſo careleſſe and ſecure, and ſo faſt aſleepe (as it were) in the delights and cogitations of worldly pleaſures, as that they make no reckoning of, neither are any thing at all moued, either with the ſweet promiſes of Gods grace and mercy in Chriſt Ieſus, to bring forth the fruits of true faith and repentance in the whole courſe of their life, or with the dreadfull threatninges of his iudgements to abſtaine from doing euill, but lye ſtill, as it were benummed and senceleſſe, in a dull and heauy ſlumber. Again whereas there are ſome, who although the truth and ſimplicity of the glorious Goſpell of Ieſus Chriſt be neuer ſo plainly layd open before their eyes, and moſt

familiarly applyed to their consciences, and so as they cannot choose but see the way of life & saluation, do yet notwithstanding remaine still in their Naturall blindnesse, infidelity and prophanenesse, without any effectuall calling, or any sauour of sanctification. All this comes to passe, thorough the iust and righteous iudgements of God, so depriuing them of his grace, as that they can neither possibly be allured to faith and repentance, by the promises of Gods mercy, nor terrified from vngodlinesse, by the denouncing of his iudgements. What pains soeuer bee taken, and what meanes soeuer be vsed, to make them see & vnderstand the wayes and will of the Lord; yet will they remaine in obstinacy and hard-hartednesse against the same. After this maner stoode the case and condition of the Iewes; insomuch, that through the iust and righteous iudgment of God, by reason of their proud conceits of their own righteousnesse, and of their Tyrannous cruelty against the Sonne of God, & his faithfull seruants, whereas they thought themselues

themſelues wiſe, they became fooles and ſenceleſſe (as the Apoſtle ſpeaketh of ſuch, *Ro.* 1.) and whereas they perſwade themſelues clearly to perceiue & vnderſtand the depth of Gods Myſteries, they approoued themſelues vtterly blind and ignorant of the ſame, without diſcerning or knowing any thing aright, and as they ſhould do. And ſurely, this as I ſaid was a iuſt iudgement of God vpon them and vppon their Pride and arrogancie of heart, according as *Iohn* 12, 39, 40. the Euangeliſt plainly expreſſeth it, ſaying; *Therefore could they not beleeue, becauſe that Eſayas ſayth, he hath blinded their eyes, and hardned their hearts, that they ſhould not ſee with their eyes, nor vnderſtande with their hearts, and ſhould be conuerted, and I ſhould heale them.* And again, ch. 9, 39. this thing declareth alſo our Lord Ieſus Chriſt, very plainely ſaying; *I am come vnto Iudgement into this world, that they which ſee not, might ſee, and that they which ſee, might bee made blinde.* Speaking there of the *Iewes*, who perſwaded themſelues, that they wer moſt holy in the ſight of god, & that

there was nothing hid from their knowledge and vnderstanding. Another fearefull example of this maner of Gods iudgment, after this sort punnishing sinne with sin, doth the Apostle also recorde, *Rom.* 1, 26, 28, 29, &c. against the most filthy idolatry and abhominations of the Gentiles. *For this cause* (saith hee) *GOD gaue them vp vnto vile affections.* And a litle afterward, *As they regarded not to know God, euen so God deliuered them vp vnto a Reprobate minde, to do those thinges which*
Vse. 1. *are not conuenient, &c.* And heerof is there also sufficient experience from day to day, which ought so much the more of euery one to be duly considered, as they feele the hand of God vpon them, in the same respect, which vndoubtedly vppon due trial and examination may be found to be very heauy. For how careleſſe and secure are the greatest part of men and women, at this day; and how soundly asleepe in the cogitations of worldly profits and pleasures? And so, as they are nothing moued with any regarde either of Gods mercies or iudgements? And againe,

gaine, how senceleſſe, dull, and ignorant in the true knoledge of God, in the matters of faith, and their own ſaluation thorough Ieſus Chriſt? Few, yea verie few there are (the Lorde knoweth) that take any true care, or make conſcience of firſt ſeeking the kingdome of God and the righteouſneſſe thereof, that haue anye ſound perſwaſion of the trueth in their hearts, together with a willing deſire to walke in obedience accordingly. All ſorts and degrees profeſſe themſelues Chriſtians, euen as all the Iewes generally accounted themſelues *Iſraelites*; they will not ſticke to come to the Church where the worde of God is preached, but the greateſt part (as I ſayd) are ſo bewitched with the cogitations of this vaine and tranſitory life, and ſo beſotted with the pride and prophaneſſe of their own harts as that they are nothing at all the better either in knowledge or in obedience, for any thing that hath beene ſpoken vnto them. It commeth in at one eare (as the ſaying is) & goeth out at the other, it neuer pierceth ſo deeply, as to take rooting

in their hearts, but they returne home a-gaine as blockish and senceleſſe, and as farre from true Faith, repentance, & remorſe of conſcience, and all other good effects (if not much further) as whē they came thether; nay as if nothing woorth the hearing had bin deliuered vnto them For this cauſe, moſt notably, *Mathew 13.* doth our Lord Ieſus Chriſt reſemble the hearts and mindes of ſuch hearers, vnto the highway, and vnto ſtony and thorny ground. By the high way, vnderſtanding ſuch hearts and mindes as are beaten ſo hard (as it were) with the trampling of wicked cogitations, and perpetual vſe of euill doing, that the word of God when it is preached, cannot poſsibly enter, but lieth in the top, & ſwimmeth (as it were) in the eare, where by the Deuils Birds, it is eaſily deuoured and taken away. Now one of theſe Birdes, which thus deuoureth the ſeede of Gods worde, before it can enter into the hearts of ſuch men, is worldly ſecurity, which ſo lulleth men aſleepe, in the delights and cogitations of earthly thinges, that they can neither

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fruitfully heare, eyther the sweete songs of Gods mercifull prouidence, alluring them to Repentaunce, or the dreadfull threatnings of his Iudgements, terrifying them from dooing euill. They are like vnto those, who are taken with the drowsie sickenesse called *Lethargie*, vnto whom, though a man speake or crie neuer so lowde, yet will they hear nothing nor shew any token that they are aliue; but pricke them with a pinne, and then they will open their eyes, & look sternely (for a while) as if they were angry, but by and by they are fast asleepe agayne, & behaue themselues as if they were dead. So standeth the case (I say) with al those whom God hath couered with the spirit of slumber, and who haue their hearts ouer-whelmed with worldly security. If a man preach vnto them the Worde of God, bee it neuer so effectually, and in neuer so tender a desire of their good & Saluation, it nothing mooueth them: but pricke them a little, and pierce their Consciences vnto the quicke, labour to rowze them vp from their slumbring, by

discouering their apparant guiltinesse & prophanenesse. And then for a time it is with them, as with a sleeping Dogge (as the Prouerbe is) that is sodainely awaked, they will storme and chafe, and oftentimes take on, as if they were almost out of their wits. But by experience it is found, that this seldom continueth long, the guiltinesse and accusation of their owne Consciences putting them to silence, and so (as if all were forgotten, or nothing concerned them) they fall vnto their former drowsinesse, and become as senceleſſe and carelesse as euer before. But howsoeuer such wicked ones are alwaies thus slumbring and sleeping when there is any question touching gods glory and their owne saluation in the reformation of that which is amisse, either touching knowledge, or practise; yet is it farre otherwise with them, when there is any matter in hand, concerning the effecting of their owne will and corrupt affections in the matters of this life. Let it concerne either their profit or pleasure, and they will neither slumber nor sleepe

in the effecting of it. And especially, if they haue conceiued any plot in their heads, or resolued vppon any deuise to hinder the course of the Gospel, to discourage or disgrace men in the profession of it, or to vex and persecute the Ministers and Preachers of it: in such cases as these, you shall neuer see such men (I warrant you) either slumber or sleepe. For the effecting of their will herein, they will thinke no paines nor coste too much, and not sticke to wake and watch both night and day; and there is good reason for it. For the Diuell (whose instruments and seruants they are) knowing the faithful Preachers and professors of the Gospell, to bee chiefe enemies of his kingdome and gouernment; and that if it were not for such as they are, his sway and dominion would be far greater then it is, among the sonnes & children of men, hee is therefore euermore pricking and egging them forward to hurt & disgrace such men, by all possible means. And he must needs go (as the saying is) whom the Deuill driues. Nay marke it

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who wil) though such be aboue al others most greedily set vpon the World, and care not howe they come by the wealth and Commodities of it, so as eyther by right or wrong, they may possesse it; yet when they haue any thing in hande against Gods Seruants, they are nothing so dilligent in following of their priuate Commodities, as they are in that. All other thinges are set aside, and slightly regarded, in comparison thereof. If they can boast that they haue contradicted such a Sermon, disgraced such a professor any way, by their slanderous tongues, or otherwise hurte or persecuted the Minister, or brought him to any inconuenience or rebuke: Heere is their ioy, heerein they glory and triumph. In this they perswade themselues they doo God good seruice; and no measure will they keepe in their vnreasonable insultations. Yea, and which is yet more then this, and too well founde by experience, so carefull is the Deuill to keepe such awake, and that (so long as they are in his seruice) they should neyther slumber nor sleepe,

sleepe, that before they haue ended one proiect, they are resolued vppon another. The Deuill alwayes furnisheth them with newe matter, and so as they will oftentimes boast and threaten before hand, what they purpose to doo afterward, that they will not so giue ouer, but what successe soeuer they haue in one matter, yet will they vppon him againe and againe, trouble him for this, and bring him into question for that, and so as he shall neuer liue in peace or rest. Thus you see how the case standeth with such whom God hath couered with the spirit of slumber, they are not so dul, sleepy, and senceleſſe in matters of godlines and saluation, but they are as watchfull, as nimble and diligent in things vngodly and prophane: they are not so slowe and backeward to do good, but as ready and forward to do hurt; yea surely, if we shal enlarge this somewhat further, great, & most lamentable (God knoweth) is the security and careleſneſſe that is among euen all sorts of men. For, if we cry generally to all such as profeſſe the gospel,

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and tell them, how the Lord moſt miraculouſly and mercifully (in theſe latter dayes) hath reſtored vnto vs the light & preaching of his holy worde, not to the end that we ſhould continue in ſin to the defacing of his glory, but that we ſhould take the opportunity whiles it is offered to be builded vp in knowledge, fayth, repentance, and all other like graces of Gods ſpirite, vntill wee become perfect members of Ieſus Chriſt, and enioy eternall life. That our Lord Ieſus Chriſt hath payde the price of our redemption, and deliuered vs from the thraldom and captiuity of ſinne, Sathan, death, & condemnation, to the end we ſhould be vnto the ſame our Redeemer, a people not onely peculiar, but alſo vnſpotted, denying vngodlineſſe and worldly luſtes, and liuing ſoberly, righteouſly, and godlye in this preſent world. Although we put men in mind, how by their Baptiſme they haue couenanted to forſake the Deuill and all his workes, that they are baptized into Chriſts death (as the Apoſtle ſpeaketh, *Rom.* 6.) and that as they are partakers of

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the death of Christ, so shoulde they also bee partakers of his resurrection, to the end, that as Christ rose from death, so we shoulde rise from the death of sinne, to the life of righteousnesse. That we are by our profession the Children of light, & therfore shold walk as the children of light, hauing no fellowship with the vnfruitful works of darkenes, but reproue & oppose our selues against them; that we are Cittizens with the Saints, and of the housholde of God, and therefore shoulde settle our affections in heauen, and vpon heauenly things, with a manifest detestation of whatsoeuer in this worlde, rebelleth against the aduauncement of Gods glory in our mortall bodies. That we are none of our own, but bought for a price, and that therfore we should glorify God in our bodies, and in our Spirits, for they are Gods, suffer his will, his worde, and his spirit, to guide and gouerne vs in all things. Although we teach (I say) and deliuer these things neuer so plainly, and vrge them to mens consciences neuer so familiarly, yet so entangled and ouer-

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whelmed are the moſt part, and ſo faſt aſleep as it were, in worldly profits, pleaſures & delights, as that they nothing regard ſuch wholſom inſtructions and exhortations, to be any thing at all bettred or amended by thē. Nay, thogh we take a contrary courſe, & ſound aloud in their eares, the terrible threatnings of gods vengeance, & ſhew vnto men, that their vnthankfulneſſe in receyuing ſo great grace & mercy of God in vain, is moſt intollerable, and that continuing (as they do) in ſuch blindneſſe, ignorance, & prophanes, contrary to ſuch heauenly doctrines and admonitions as they daily heare, they greeuouſly prouoke the Lord to anger, although ſuch words might ſhake ſtony rocks, & cauſe them to tremble, yet cannot they moue a great part of thoſe that hear them; they ſound in their eares, as if they were pronounced with a ſtamering tong, & in a ſtrāge language (as the prophet ſpeaks, *Eſay.* 28, 11) & becomes vnto them as the words of a book that is ſealed vp: they ſhew no ſign of any good counſel that hath bin giuen vnto them. But to

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come now to another Vſe, & ſo briefely conclude. We ſee clearly further by that which hath bin ſpoken, that it is a wonderful vnſeemly thing, and a very horrible and intollerable vnthankfulneſſe, for thoſe vnto whom the Lord hath vouchſafed the cleare light of the glorious goſpel of Ieſus Chriſt, & who haue taken on them the profeſſiō of the ſame, to wallow ſecurely aud licentiouſly in the wayes of vngodlines, & to follow the luſts and affections of their owne hearts. They that liue in the time of ignorance & blindnes, without faithful teaching and inſtruction, according to the Goſpell (being the ordinary meanes to bring them to the true knowledge of God in Chriſt Ieſus) it is no maruel though the affections of their hearts, and the actions of their liues be very diſſolute and prophane, and although (notwithſtanding the time and places of Ignorance and blindnes wherin they liue) they are vtterly yet without excuſe before God; yet aſſuredly is their eſtate to be pittyed and lamented. But as for thoſe, vnto whom the Lorde in his *Vſe 2.*

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tender mercy, hath vouchsafed his holy word to shine vnto them as a cleare light in a darke place, and yet as though they perceiued nothing, lye fast asleepe (as it were) in the deepe slumber of sinne and security, bringing foorth the vnsauory fruits of vnrighteousnesse and Infidelity, without remorse of Conscience, and taking no pleasure nor delight in the waies of the Lord, to glorifye his Maiesty, and to seale the assurance of their own saluation accordingly: how much more fearfull their sinne is, how much more wicked is their vnthankefulnesse; and howe much more worthily such deserue a fearfull Iudgement from the Lorde, to their vtter confusion, and that without any pitying or lamenting their estate at al, euery mans Conscience must needes assure him. For this cause most notably dooth the Apostle *Paule* (writing *Rom.* 13, 11. to those, who had receyued the preaching of the Gospel) apply himself to bring the consideration of the present time vnto their remembrance. *And that considering the season* (saith he) *that it is now time*

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that we ſhould ariſe from ſleepe; for nowe is our ſaluation neerer, then when wee beleeued. Plainely heerein giuing to vnderſtand, that it agreeth not with the time and profeſsion of the Goſpell, for any man careleſly and licentiouſly to follow the delights and pleaſures of ſinne; but that the whol courſe of a Chriſtian life, and the eſpeciall care of euery one that feareth God, ought to conſiſt in a continuall watchfulneſſe, againſt the manifold baites, enticements, and alurements of the fame. To this effect, no leſſe notably exhorteth he againe, 1 *Theſ.* 5, 6, 7, 8. *Let vs not ſleepe* (ſaith he) *as others doe; but let vs watch and be ſober, for they that ſleepe ſleepe in the night, and they that be drunken, are drunken in the night, but let vs which are of the day, be ſober, &c.* By ſleepe in that place vnderſtanding alſo, not naturall ſleepe (for a moderate vſe thereof is lawfull) but a careleſſe neglect of Gods will, and a ſecure nuzling of our ſelues in our owne ſinnes. And plainely thereby teaching, that it is an vnſeemly thing for a man to ſpend the day time in ſleeping &

sluggishnesse, the night being the apointed season for the same; euen so, a verie wicked and intolerable vnthankfulnesse, for Christians (vnto whom the Sunne of righteousnesse shineth most brightly) to follow the effecting of their owne corrupt wils, and carelesly to passe ouer the consideration of Gods will. And surely many and most waighty are the reasons that should moue all christians to rowze themselues vp from this sleepe of sin and security, and to passe their time in continual watchfulnesse. *The Deuil* (as the Apostle *Peter* speaketh, 1 *Ep.* 5, 8) *walketh about, as a roaring Lyon seeking whom he may deuour.* Many are the baits & alurements of the Worlde, which appearing in our eyes, doo meruailously tempt and entice vs from God, to an vnlawfull longing & lusting after them. Many also, and innumerable, yea and surely very forcible too are the enticements and temptations of our owne flesh, very deceitfully drawing our cogitations and faculties, our hearts and affections from the sincerity of gods wil, to the meditation, consent, and practise

ctise of much vngodlinesse. Now, if wee lye as men asleepe, and keepe not watch and warde against these enemies of our saluation, praying continually vnto the Lord, for that spirituall armour of God, (whereof speaketh the Apostle, *Ephes. 6, 16, 17.*) that is to say, for the *shield of faith for the Helmet of saluation, and for the sword of the spirit*, whereby we may be able, not onely to resist, but preuaile euen to the vtter quenching *of all the fiery dartes of the wicked*. Surely, we are worthy to be giuen ouer to the miserable bondage and slauery of them; euen till we haue the reward of sin, which is euerlasting condemnasiō. But the lord knoweth how many soeuer the enimies of our saluation be, how diligently soeuer they ly in wait to betray & entrap vs, how fearfull an ingratitude soeuer it be, to yeilde to their enticements & temptations, & so consequently, how fearful an effect soeuer will follow thereupon, to the confusion of both soule and bodye; yet lamentable is it to consider what little regard is taken of the greatest part, for the resisting & withstanding of

nay rather, what great pleasure and delight many men take, willingly to bee caught and holde captiue in their snares. For the preuenting & resisting of an outward and bodily enemy, that seeketh the hurt of our good name, person, or goods we will be very watchful and prouident, and need not much be put in mind of warinesse & circumspection, but as for the withstanding of the deadly enemies of our soules, although we be continually warned and put in minde of them, and of their subtleties and deceits in the ordinary Ministry and preaching of the Gospel, whereby we are also most plainly taught how to escape and auoyd their snares, & to preserue our selues in peace and safety; yet all is in vaine, and to no purpose, as good speake to the stone walles, as to the most part of men and weomen; like the deafe Adder they stop their eares against the voyce of the charmer, though he be neuer so expert and skilfull in charming. Neither is this common allegation and excuse to any purpose, but onely to tempt and prouoke the Lorde, when men

men will say (as it is vsuall to hear many men say, when they are either found fault withal for their ignorance or prophanenesse, or exhorted to be more zealous & forward in the duties of religion & godlinesse) I am not learned, God doth not giue a like gift to euery one, &c. Some such there are, who perswade thēselues, that by such answers as these, they haue maruailous well excused themselues, & that nothing can further bee added to their reproofe. Indeed it is true, that God hath not giuen to euery one a like portion and an equall measure of his gifts and graces, but *to some ten Talents, to some fiue, and to some but one*, according to the parable, *Matth.* 25, 15. But now, if so bee that they who haue receiued greatest graces and gifts from God, are bound of necessity, and vnder paine of condemnation to encrease their measure, and to multiply their giftes, what then shall become of them, which remaine in such security & carelesnesse, that they wil take no paines by such wholsom and ordinary meanes, as the Lord hath appointed, to growin

grace, and to encreaſe the ſmall meaſure which they haue of ſounde knowledge, faith, Repentance, zeale of Gods glorie, and the reſt? *If the righteous* (ſaith *Peter*, 1 Epiſt. 4, 38.) *ſhal ſcarcely be ſaued, where ſhall the vngodly, and the ſinner appeare?* If thoſe that haue receiued greateſt gifts & graces of ſanctification, haue neede, may muſt of neceſsity labour and endeuor to encreaſe in euery of them: Much more then vndoubtedly doth it ſtand ſuch vpon to labour and endeuour, who haue either little or none at al. When any occaſion or opportunity is offred vnto vs for the attaining of any worldly commodity. Wonderfull it is to conſider, how ready and diligent men will be about the ſame, thinking no paines to great, but earely & late, in colde and heate, they will be ſure to prouide for the enioying of it, but as for the Heauenly Riches of the kingdom of glorye, in compariſon whereof, all earthly thinges are meerely vaine; yea, and vanitie it ſelfe, although they be offered vnto vs to day, and wee knowe not whether we ſhall haue eyes to ſee them,

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and eares to heare them to morrow; nay although our owne Conſciences cannot chooſe but tell vs, that vnleſſe we be furniſhed in ſome good meaſure with theſe thinges, it is vtterly vnpoſsible for vs to be ſaued; yet the leaſt pains, the leaſt coſt that is beſtowed heereabout, is thought to be too too much: nay though they be freely offered, we regard them not, wee cannot finde in our hearts to ſpare one day in ſeauen to this purpoſe; but a great part euen of that, muſt, and is ordinarily abuſed, prophaned, aud defiled, by the Cogitations, and by the wordes and actions of our corrupte and vn-reformed hearts; which ſurely, would not be done in ſuch ſort, and ſo commonly as it is, vnleſſe God had couered men with the ſpirite of ſlumber. Let vs therefore in the feare of God, take due conſideration of theſe thinges; and ſeeing it is moſt cleare and manifeſt, by that which hath beene ſpoken; as alſo, by dailye experience, that vnleſſe the Spirite of God dwell in our hearts, by the gracious regeneration and Sanctification thereof,

we shall not onely be secure and careles, and remaine wonderfull senceleſſe in the myſteries of the Lorde, according to his word, voyd of found knowledge, of true faith, of true repentance; yea, and vtterly without all true peace of conſcience, all true ioy in the Holy-Ghoſt, of al true aſſurance of Gods loue, and of eternall life, but grow and go forward from euill to worſe, in Ignoraunce, Infidelity, and hardneſſe of heart, in pride and all maner of prophaneneſſe, euen vntill we run into a reprobate ſence. That therefore, as we tender the glory of God, & our owne ſaluation, we be doly mindfull to pray & beſeech the Lord for the continuall reſidence of his bleſſed ſpirite, not onely to expell and vanquiſh our naturall dulneſſe and vntowardneſſe, all high and arrogant conceits of our owne Wiſedome, knowledge, and vprightneſſe; but alſo to ſanctifye vs to a cheerefull and effectuall accompliſhment of euery dutie, which God requireth at our hands. Alwayes to this end, and for the obtaining of this grace, zealouſly & religiouſly vſing ſuch

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ordinary meanes as the Lorde hath appointed, as Prayer, the hearing of the word of God preached, reading of the holye Scriptures, and such wholesome Doctrines and exhortations as are deriued from the same, as also often Conferences with such as are able to instruct and confirme vs in the trueth; yea, vntill the word of God dwell in vs plenteously in all wisedom, and spirituall vnderstanding, and wee become able to comprehend with all Saints, what is the *breadth and length, and depth, and height; and know the loue of Christ, which passeth al Knowledge,* and so bee filled with all fulnesse which commeth from God. The which graces, the Lord vouchsafe vs all, for Iesus Christs sake, Amen.

The tenth Sermon.

Rom. 11, 8.

Eyes that they should not see.

WHen he saith in the second place, that God hath also giuen them eies

eyes that they ſhould not ſee. The ſence of theſe words beeing conſidered in that
Doct. 1. which goeth before. We learne for the Doctrine, that blindneſſe of minde, is a ſinne wherewith God puniſheth wicked and vngodly Reprobates, and which maketh them guilty of eternal death. Bodily blindneſſe is a greeuous miſery and affliction, but not properly ſinne, nor alwaies inflicted for ſin, as our Lord Ieſus Chriſt hath plainly expreſſed, *Iohn* 9. 2, 3. in the anſwere which hee made vnto his Diſciples, as concerning him that was borne blind. It being there recorded, that when the Diſciples asked him, ſaying; *Maiſter, who ſinned; this man or his parents, that he was borne blind? Ieſus anſwered, neither hath this man ſinned, nor his Parents, but that the workes of God ſhould bee ſhewed on him.*

Reaſon The Reaſon wherefore God thus puniſheth ſinne with ſinne, that is, inflicteth blindneſſe of mind (which is in it ſelf a ſinne) as a puniſhment of ſinne, is this; becauſe there is none in this ſort blinded but they haue wilfully pluckt out their owne

owne eyes (as it were) before, in resisting or refusing the light of the trueth, freely and daily offred vnto them, *Thorough the ignorance that is in them* (as the Apostle speaketh of such, *Eph.* 4,18) *and because of the hardnes of their heart.* Thus blinde and hard-harted were the *Iewes* (for the most part) and this is the reason of the same. Clearly did the Sunne of righteousnesse shine vnto them, but they coulde not away with the brightnesse of it, *They loued darknes rather then light* (as Christ speaks of them, *Iohn* 3,19) *because their deeds were euil.* With their bodily eyes, they sawe clearly enough, and were otherwise (vndoubtedly many of them) men of great knowledge, wisedom, & experience, but being puffed vp with too proud conceits thereof, and preferring it aboue the simplicity of christs gospel, *whē they professed themselues to be wise, they became fooles* (as the apostle speakes, *Rom.* 1,22.) and insted of seeing all thinges (as they perswaded themselues) they becam as blind as Bats, and clearely discerned nothing at all. Verie greatly, *Deutronomy* 4. doth *Moses*

magnify

magnify the people of *Israel*, to be a wise people, and of vnderstanding, & a great nation, because the Lord their God was neare vnto them, in all they called vnto him for, and gaue them Ordinances and Lawes most righteous, to which effect also speaketh the Apostle, *Ro.* 9, 4, 5. saying, that vnto *them pertaineth the adoption, and the glory, and the Couenants, and the giuing of the Law, and the seruice of God, and the promises that of them also are the fathers, yea Christ himselfe concerning the flesh, who is God ouer al blessed for euer, Amen.* But yet notwithstanding al these most excellent priuiledges and prerogatiues, we may see, *Esay* 42, 18. howe they are expressely termed both *deafe and blind.* And why? Because they quenched the light which God had kindled for them, & despised the doctrin, which contained their whole wisedom. Heereby, they became not onely blinde, but doubly blinded: insomuch (as the Prophet there giueth to vnderstand) the ignoraunce of the Heathen and Infidels, became as nothing in comparison of theirs, who had thus re-

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iected the grace of God, when it was put into their hands. With that Text, I alledged out of *Deut.* 4. the Iewes do arme themselues euen vnto this day, & thereupon take great occasion to boast of thēselues. It is sayd of vs (say they) that wee bee men of vnderstanding, a people of great wisedome, of passing Nobility & worthines, this is true. Thus indeed was it sayde of them in times past, and thus great should their honour haue continued vntill nowe, if they had holde fast the treasure which God gaue them, and had kept it well. But seeing they bee fleeted away from the Lord, and haue a vail cast ouer their hearts, as the Apostle speaketh, 2 *Cor.* 3, 15. seeing from time to time they disobeyed the Prophets, reiected Christ Iesus, and becam hardned against the Doctrine of saluation; they are worthily now becom as blind and ignorant, if not more blinde and ignorant then the very Heathen. For needs must they (who haue heard the voice of God, and refused to obey) be stricken with the spirit of dinesse, and be carryed away of the Deuill

uill, they not offending of simple ignorence, as the heathen do, but of a wilfull rage, which is most desperat and intollerable. For this cause doth the Prophet, *Esay 42.* thus vpbraid them, saying, *Heare ye deafe, and yee blind regard that ye may see.* And why speaketh he to the deaf & blind to hear and see? he addeth the reason, because they had seen and herd inough, but regarded it not. We may see also in that place, how the Lord complaineth of the labor which he lost, in teaching his people, how he had done works enow amōg them, but they had neither eies to see, nor eares to heare, but in blindnes passed al the heathen and vnbeleeuers, they wilfully shutting their eies, and hardening their harts, that they might not perceiue nor vnderstand. This may further be amplified by other examples. If wee consider what maner of men *Iobs* frends were, which talked with him in the time of his affliction, it appeareth plainly by the story that they were excellent men, and of experience, no fooles, but of great wit, & yet for al that doth he say of them, ch. 17.

that

that God had hid their heart from vnderſtanding. The Philoſophers among the mē of *Athens*, were famous for their wiſedome and knoledge throughout the world, and ſurely very wiſe they wer indeed, for the diſcerning and vnderſtanding of naturall things, yea and ſo as few in any age ſince haue attained vnto the like, and yet as the Apoſtle *Paul* found by experience, *Acts.* 17. and as he ſpeaketh expreſly of them, *Ro.*1. becauſe they diſdained to containe thēſelues within the bounds of that wiſe dome and knowledge which God by his creatures had reuealed to them, but wold needes bee climbing higher: when they thought themſelues wiſe, they became fools. *Salomon* (as we read, 1 *Kin.*4,29,30) *had wiſedome & vnderſtanding exceeding much, & a large hart, euen as the ſand that is on the ſea ſhare, his wiſedom excelled the wiſdom of al the children of the East, and all the wiſedome of Egipt, for he was wiſer then any man*, but yet wanting the continuall direction of Gods word, hee was at length, (notwithſtanding his aboundant wiſedome) carried headlong into extreame folly,

folly, yea to the very sinne of Idolatrie, which is of al others most lothsome and odious in the sight of god. *Paul* was a wise man before the time of his calling, yea, not only wise, according to the wisedom of this world; but after a sort verie zealous and religious, as *Phil.* 3, 4, 5, 6, 7, 8. *If any man thinke that hee hath whereof hee might trust in the flesh: much more I, Circumcised the eight day, of the Kinred of Israel, of the Tribe of Beniamin, an Ebrew of the Ebrewes, by the law a Pharisee. Concerning zeale, I persecuted the Church of Christ, touching the righteousnesse which is in the law, I was vnrebukeable.* But after he was once conuerted to the Faith of the Gospell, then marke what hee presently addeth. *But the things which wer vantage vnto me, the same I counted losse for Christs sake; yea doubtlesse I thinke al things but losse, for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doo iudge them to bee dung, that I might win Christ, &c.* Many men most worthily famous for wisedome and vnderstanding there are at this day; yea and so

so, as fewe ages in former time haue had experience of the like, but yet the wisest of them al, without the direction of gods word, is but a very foole, and may learne by the worde of God to bee much more wise. Al the wisedome of the worlde, in comparison of the Wisedome of Gods word, being vtterly vaine, and not worthy of any account at all. And therefore notably, 1 *Cor.* 1, 19, 20, 22, 23, 24. *It is written* (saieth S. Paule) *I will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made the wisedome of this worlde foolishnesse?* And a little after, *the Iewes require a signe, & the Grecians seeke after wisedome. But we preach Christ crucified vnto the Iewes euen a stumbling blocke, and vnto the Grecians foolishnesse: But vnto them which are called both of the Iewes and Grecians: we preach Christ the power of God, and the wisedome of God.* The Apostle in these words manifestly concluding, that all the Wisedome of this world, is but meere vanity and foolish-

neſſe, if it be not beautifyed and adorned with the wiſedome of Gods ſpirit; & if it haue not the word of God, a continual directer of the ſame. Many more Teſtimonies and examples might be remembered, for the further enlarging of this point, but by theſe you may ſee, what blindneſſe of minde is; yea a much more wretched and miſerable blindneſſe, then outward and bodily blindneſſe, & comming (as it doth) through the neglect or contempt of the light of Gods truth, it is a greeuous ſinne wherewith God dooth punniſh the wicked, and which maketh them guilty of eternall death. And now let vs proceed to make ſome vſe of that which hath been ſpoken. Firſt, ſeeing the *Iewes* are thus blamed by the Prophet *Eſay*, as we haue heard out of chapter 42. notwithſtanding *Moſes* before, *Deut.* 4. had recorded them to bee a wiſe people, and of great vnderſtanding, and eſpecially ſeeing the Scribes & Phariſies, beeing the cheefeſt and learnedſt among all the reſt, were of ſuch blind minds, as Chriſt alſo, *Ioh.* 9, 41. diſcouereth them to be, let

vs

vs come to our selues, & consider, that if this hapned to the naturall braunches (as the Apostle calleth them in this Chapter:) what then may becom of the wild braunches that are but grafted in? It is certain that the Iewes went before vs in preheminence, and had the Birthright in Gods church, beeing the first beleeuers. And which more is, at such time as wee were straungers vnto God, they were of his house and family. And yet notwithstanding, they are more woorthily condemned of greater blindnes then the heathen, that had neuer any tast of the truth, nor any spark of sound knowledg: and if they be thus condemned, what shalbe said of vs, vnto whō al things are now much more excellent? For in the gospel which is now preached, the face of god shineth in such wise, through Iesus christ (who is the liuely image of God his father) that we may discern him aswell, as if he were dwelling amongst vs. And nowe, if wee haue not our eies open to receiue his doctrin, & be not diligent to profit therein, must not p vengeance the prophet speaketh

keth of, worthily light vpon our heades, that we shall bee made more blinde and brutish then the very Heathen? Because hearing we would not heare, and seeing, we wold not see? And surely, how rightly this iudgement is already executed, it is most lamentable to consider. Look vpon the Iewes and Turkes, and they bear some reuerence to their Religion, and so do the Papists too; and yet are al of them through their owne fault, cut off from the Church of God, though surely (if we seriously consider, how much more clearly the light shineth amongst vs, then among them) neither of them so much too blame as we. For doo not manie among vs, knowe and professe one thing, and practise the cleane contrary? and are growne to such a senceles nesse of mind, that they haue no remorse of Conscience, for any thing at all? But I will let this passe, and come to a second Vse, we being also taught from hence, that as *Elihu* speaketh. *Iob* 32, 9. *Great men are not alwayes wise, neither doo the aged alway vnderstand iudgement.* The Scribes and Pharisies

Vse 2.

risies among the Iewes, were not onely men of great countenance and authority, but men also of great learning and knowledge, and yet we see by conference of this text, with *Ioh.* 9. and other places, what blinde guides they were, and how maruailous ignoraunt and senceleſſe in the Myſteries of ſaluation. So that wee muſt not take it for a generall rule, that euery one that is in high place of authority, muſt needes alſo be a man of deepe wiſedome and knowledge. And that euery one that is a great Schollar, & hath taken degrees in the Vniuerſity, and is become a Doctor, or a great Prelate in the world, that euery ſuch one (I ſay) is without all queſtion, a ſound and a good Deuine, and ſo as euerie thing is abſolutely to be beleeued and reſolued vpon, which they ſhall teach, enioyne, or commaund. For God can blindfold ſuch as well as others; and in all wiſedome, knowledge, and vnderſtanding, and in all the ſanctifying giftes and graces of Gods Spirite, make very ſimple, baſe, and vnlearned men, very highly to excel and go beyond

them, according to that of our Lorde Ieſus Chriſt, Luke 10,21. *That ſame houre* (ſayth the Euangeliſt) *reioyced Ieſus in the ſpirit and ſaide, I confeſſe vnto thee Father, Lord of heauen and earth, that thou haſt hid theſe things from the wiſe and learned, and haſt reuealed them to Babes; euen ſo Father, becauſe it ſo pleaſed thee.* And 1. Cor. 1. *Brethren* (ſaith the Apoſtle) *you ſee your calling, how that not many wiſem̃ after the fleſh not many mighty, not many Noble are called: But God hath choſen the fooliſh thinges of the world, to confound the wiſe. & God hath choſen the weake things of the world, to confound the mighty thinges, and vile thinges of the worlde, and thinges which are deſpiſed hath god choſen to bring to nought things that are, that no fleſh ſhuld reioyce in his preſence.* According alſo as beſides the conſideration and example of the blinde man, of whom we read, *Iohn 9.* by the anſwers which he made, ſo confounding the Phariſies, being at that time the great *Rabines* of the world, as that they knew not how to reply, nor what to contradict, but from wicked words were faine to turne themſelues

ſelues to cruell deedes; this may further appeare by ſundry other authorities. The very Apoſtles of Chriſt, before the time of their calling, were but ſilly and ignorant men for the greater part; and after their vocation, as well in the time of Chriſt, as after his aſſention, of very ſmal eſtimation and account in the world, inſomuch that the Apoſtle *Paul* complaineth, that they were eſteemed but euen as it were, the off-skouring of al things: and yet, what great & notable things, it pleaſed the Lord to effect & bring to paſſe by their miniſtry, the hiſtory of the ſcripture doth moſt notably declare. The Lord in heauēly wiſedom thus mightily working by weak means, that it might apear, that the gifts and graces of his ſpirit, are not tied either to the perſous of men, or to any means that can be vſed. God ordinarily (I deny not) giueth his gifts and graces by means, but they are not tied I ſay, neither to mens perſons, nor to mens places nor to any means. But the lord God oftimes without all reſpect of theſe things, that himſelfe may haue the whol glory,

confoundeth the learned by the vnlearned, the wise by the foolish, the strong by the weak, according as besides the examples already alledged, what notable experiences there were heereof, in the Martyrs of Christ, in the daies of Queen *Mary*, how wonderfully the great Bishops the Doctors, and Learned men, were oftentimes confounded and put to the foil by meruailous seely men to looke vpon, and who were altogether vnlearned; & not onely by vnlearned men, but oftentimes also euen by simple and seely women. It is surely verie admirable to see and consider in the Ecclesiasticall history written of them. Furthermore, from
Vse 3 hence ariseth a very profitable lesson for all such as take pride in their owne wisedome, and presume vppon their owne sharpe wit, skill, and pollicy, that in the feare of God, such learn heereby to humble themselues, knowing that God in a moment can vtterly bereaue them of all sence; and if in the matters of this life, as oftentimes it commeth to passe. None found more fooles, then such as wil brag

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most of their craft and subtlety, nor any verier Cowards, then such as most boast of their strength and man-hood:) howe much more then in matters of Religion, & of the secrets of Gods kingdom, which are contrary to naturall reason, & which cannot bee knowne without the speciall illumination of Gods spirite? It is vndoubtedly a great offence to simple and ignoraunt men, and a great stumbling-blocke in their way, to see so great difference of iudgement among the learned, and to heare them so confidently affirme contrary things. How shall we doo (say they) and what shall wee resolue vppon, when those that are of so great knoledge and vnderstanding, do agree no better among themselues? Many great Learned men there are among the papists, and yet almost in all fundamentall points of Religion, differ from the Protestants. Neither also doo the learned Protestants agree in one. For what a pittifull breach, (say they) is there among vs at this day? And what a lamentable rent hath it already made? Many congregations depriued

of

of their painfull Pastors, and wandering as Sheepe vpon the Mountaines, without a Shepheard? Indeed, these disagreements and vnhappy contentions, are very preiudiciall and hurtfull (I confesse) to all such as obserue them, and cannot discerne and iudge aright. But to remoove this stumbling block aswell as I can. First we must know, that it is no newe thing to see contentions and disagreements in the Church. It hath alwayes bin so from the beginning, as in S. *Paul* and *Barnabas*, *Victor* and *Irenæus*, *Polycrates* and *Anicetus*, and the Lord in his heauenly Wisedome and prouidence doth see it fit, that it should so continue, that such as are approued may be knowne. But howsoeuer the case standeth betwixt the papistes & vs, of which I haue often spoken heertofore; yet surely, the contentious among our selues, seeing we al agree in the substance of religion, & differ in no material or fundamentall point, are not so great, as should either make any seperation, or enforce any such breach or rent amongst vs, if those in Authority be pleased so to

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iudge and esteeme of the perticulers in controuersie, and (according to the nature of indifferent things) to leaue them to a free and an indifferent vse. As those differences ought not (as I said) to make any breach, separation, or rent; so doo not I holde them of sufficient force, to make any man stagger in the way of salvation, seeing we all agree therein; and there is (the Lord bee praised) no difference at all in that behalfe. And for the shutting vp of this point, let euerie one know, that all the wisedome of God, is foolishnesse to mans reason, & therefore not to bee meruelled at, though men of great learning, wisedome, & knowledge, as touching the world, be yet blinde and farre to seeke in heauenly things, vntill it shall please God to enlighten their eyes by his blessed spirit. And that therefore, we euermore take heed that wee depend not vpon men, but alwayes harken what the word of God sayth, pray to God to guide vs by his spirite, and so to gouerne vs, that we may clearely see, in the verie middest of the darkenesse of this worlde.

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The word of God (as S. *Peter* calleth it) is a ſure word, wherunto if we take good heed, as vnto a light that ſhineth in a dark place, we ſhal neuer do amiſſe, neither in matters of religion, nor of this life; but being not guided nor directed thereby, not hauing that for a Lanthorne to our paths, and for a light to our ſteppes, it is vnpoſſible to do any thing in the whole courſe of our life, that is pleaſing and acceptable in the ſight of God, although there bee nothing but darkeneſſe in the world, yet if wee follow the Doctrine of Gods worde, and haue the ioynt illumination of Gods ſpirit, we ſhall bee well guided: Whereas contrary-wiſe, if leauing the word of God, wee truſt to our owne wit, or depend vppon men; ſay as they ſay, onely vpon a conceite that wee haue of their learning, wiſedome, authority, or godlineſſe, without due trial and examination, whether it bee well or ill, God will not exalte vs (as *Iob* ſpeaketh) but at length forſake vs, giue vs vppe to ſtrong deluſions, that we ſhould beleeue lyes, as the Apoſtle ſpeaketh, 2 *Theſ.* 2, 11

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12. that ſo in the end we might bee worthily damned. According as thorough want of ſuch heauenly direction and aſſiſtance, how God giueth ſome ouer to abſurd and monſtrous opinions, ſome to one ſinne, and ſome to another; and ſo as they grow to ſuch a wilfull and obſtinate hardneſſe, cuſtom, and continuance therein; that although al men reprooue them, and cry ſhame vpon them for the ſame, yet wil they not bluſh nor be aſhamed, but ſhameleſly go on, euen like the Horſe and Mule, as *Dauid* ſpeaketh, that haue no vnderſtanding, it is moſt greeuous and lamentable to conſider. Next, *Vſe 4* we learne from this Doctrine, and it is verie apparant, that vntil ſuch time, as it pleaſeth the Lord God in mercy and louing kindneſſe to open the eies of men that they may ſee, to open their ears that they may heare; and therewithal to mollifie and prepare their hearts, that they may receiue inſtruction, and yeelde obedience. It is vnpoſsible that they ſhould either know him aright, beleeue his promiſes, ſee their ſinnes and tranſgreſſions,

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be touched with any true remorse, bring forth any fruit of repentance, glorifye or worship God, or do any other thing at all, that may either bring them to true peace of conscience, or tende to the sealing and assurance of their saluation. If it be demanded why the Lord openeth the eyes, and sanctifieth the hearts of some to faith and obedience, and not of all; giueth grace to some for the glorifying of God in their mortall bodies, and for the sure sealing of their own saluation in the fruits of repentance and newnesse of life, and suffereth others to remaine in the blindnesse, ignorance, & hardnes of their owne hearts, without any effectuall calling at any time: Wee must know & vnderstand for a full and sufficient answere heereunto, not only that all these graces I haue spoken of are the gifts of god, who being endebted to no man, remaines at his free choise, whether any shall be partakers of them or no; but also, that they are proper and peculiar only vnto Gods children, and neuer bestowed by the lord vpon any other. Vnto them alone, it is

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giuen (I say) to know god aright, to haue true faith in his promises, to be touched with true Repentance & remorse of conscience in regard of their sinnes, to haue true zeale of Gods glory, peace of Conscience, ioy in the Holy-Ghost through the assurance of Gods loue, and of eternall life. But as for al those that are not elected nor sanctifyed from aboue, how far they continue for euer, without the enioying of any of these, what means soeuer be vsed, for the planting of them in their hearts, wee haue made it so manifest heeretofore in the examples of *Kain*, *Pharaoh*, *Esau*, *Iudas*, and of the Scribes and Pharisees, as that I neede not stand now any longer vpon it.

Last of all, we may learn and obserue from hence, that there is no greater misery or wretchednesse, then when men are ignorant and senceleſſe of their miseries, and do not see or discerne the wretched estate and condition wherein they stand. Thus stands the case with all those to whom God hath giuen eies that they should not see: & thus wretched & miserable was *Vse* 5.

was the estate and condition of the Iews for the most part, and especially, of the Scribes and Pharisies: As ignorant and senceleſſe were they in the doctrin of the Law and Prophets, as if they had neuer read them, and yet boasting & bragging as if they alone had the Key of all found knowledge and vnderstanding; as blinde as Beetles in the matters of religion and godlineſſe, and yet perswading thēselues & setting a countenance vpon the matter, as if they clearly sawe, and discerned al things, accounting the common people, euen accurſed (as we may see, *Ioh.7, 49.*) in regard of their ignoraunce, they themselues in the meane season, beeing not onely the cause of their ignoraunce; but as far from sound knowledge in many respects, as any other; yea and surely it is manifest, not onely in their example, but by many other, that there is no one thing that more hardneth any mans heart against the sincere embracing of the Gospel, & Religion of Iesus Christ, and for the contemning of those that preach and profeſſe; then a proude conceit

ceit

ceit of their owne wisedome, knowledge and godlinesse, according to that, *Prou.* 26,12. *Seest thou a wise man* (saith *Salomon*) *in his owne conceit? More hope is of a Foole, then of him.* True wisedome and knowledge, according to God's word, is an excellent gift and grace of Gods Spirite, as saith the Apostle, 1 *Cor.*12, 8. the beginning thereof is the true feare of God; as *Dauid* Psal. cxi, x. and *Salomon* Pro.9,10. do plainly declare: *She is better then precious stones* (as he sayth againe, Chapt. 8.) *and al pleasures are not to bee compared vnto her.* But as for all our owne wisedome, it is but meere foolishnesse before the face of God, with a vaine conceite whereof, whosoeuer is puffed vp in his own hart, he maketh himselfe thereby most odious and loathsome in the sight of God, and most worthily incurreth his fearful curse according as it is pronounced against all such, *Esay* 5,21. *Wo vnto them that are wise in their owne eyes, and prudent in their owne sight.* Not without great cause doth the Apostle *Paule*. Rom. xii. xvi. exhort the faithfull to lay aside all opinion of their

owne wisedome. *Be not wise* (sayth hee) *in your selues.* The which exhortation, as it hath alwayes been necessary, so neuer more necessary then for this time, great beeing the number of them (the Lorde knoweth) at this day, who althogh they be so blinde and senceleſſe in the matters of Gods glory, and of their owne saluation, that they see nothing at all, as they should see; yet perswade themselues that they see and discern euery thing as clearly & perfectly as any other: who althogh they vnderstande not aright, so much as any one principle of religion, yet are not ashamed to compare with the Ministers of Christ, as if they vnderstoode them all aswel as they, yea & in many perticulers could teach them. *They that would bee Doctors of the Law* (as S. *Paul* speaks of such, 1 *Tim.* 1, 7.) *and yet vnderstande not what they speak, neither whereof they affirm*, who although they make a common custom of swearing, cursing, & blaspheming, yet wil they iustify themselues (when ther is any question of it) that they vse the Sacred name of God, as reuerendly & religiously

giously, as any other. Who, although by their haughty looks, stately gestures, imperious speeches, and peremptory censures, they discouer themselus to be marualous proude and arrogant; yet (as if they alone had the spirit of humility and lowlinesse) they account al others proud but themselues, and especially those that shal presume to tax and finde fault with them for the same, howsoeuer neuer so much with the spirit of meeknesse: who although they bee so full of malice, and enuy, that they can neuer bee appeased, nor yeilde to a Christian reconciliation when they are discontented, and haue conceiued (though neuer so vniustly) any displeasure, but must needs be quarelling still, contending & brawling with one or other, beating their heads vpon nothing more, then how to worke mischiefe, and by despighting their Neighbours to reuenge themselues; yet talk with them, & they wil make you beleeue (if words wil preuaile) that they dislike contention & strife asmuch as any, and that none can be more desirous of peace & loue; who

although they make no conſcience how they diſſemble and lye for their aduantage, how they defraude poore men of their due; how they oppreſſe & circumvent the ſimple minded, enſnare and entangle them by cunning deuiſes; Nay, how they pray euen vpon poor Orphans and fatherleſſe Children, & enrich themſelues by their great loſſe and vtter vndoing; yet will they ſtill profeſſe and ſay, that their meaning is moſt honeſt and plaine, that they keep good conſciences, that they do all for the good of ſuch, that they be not couetous, that they be no oppreſſors, but deale as they would be dealt withall. And laſtly, who although in regard of all theſe thinges, as alſo of their ſcoffing, vnchaſt behauiour, rayling, filthy talking, backe-byting, and ſuch like, they be euidently diſcouered and conuicted in the iudgement of all men that can diſcern, that they are but prophane men, vtterly voide of ſanctification, (without which no man ſhall ſee the Lorde:) yet wretched and miſerable men as they are, they either cannot, or will not ſee, and

diſcerne

diſcerne it themſelues. But when they heare any thing ſpoken, either in way of exhortation for their amendment, or in way of reproofe in this behalfe, and eſpecially when the iudgements of God are threatned againſt theſe ſinnes; then right like the Phariſies, *Iohn* 9,40. wil they labour and endeuour by all poſſible means to put it from them ſcornefully and diſdainfully demanding as they did, ſaying; *Are we blinde alſo?* Are we ignorant? Are we Swearers or Blaſphemers? Are wee proud and high minded? Are wee enuious, malicious, or giuen to contention, to oppreſsion, lying, ſcoffing, or the reſt? No, no, you your ſelfe, or ſuch and ſuch are blinde and ignorant; you your ſelfe are proud and enuious, and malicious, & contentious: It is you that oppreſſe, that will lye, diſſemble, that vſe to ſcoffe, &c. wee for our parts being free, & without fault, in each reſpect. Thus, are manie at this day, as ignorant of their miſeries, & as ſenceleſſe in their ſinnes, as euer were the Iewes, or any other that may bee remembred. But now, if this bee a miſera-

ble blindneſſe (as ſurely it is) what then ſhall be ſaid of thoſe, who yet in an higher meaſure, like the proud Phariſees, as though neither the Miniſters of the goſpell, nor any other (howe long ſoeuer they haue bin trained vp in the Schoole of Chriſt) were able to ſee and diſcerne halfe ſo clearely as them ſelues, are become Patronizers and Iuſtifiers of many of theſe great and greeuous enormities, that haue beene ſpoken? And will take vpon them to maintaine (and that with warrant too from Gods worde, as they idly pretend) that malice is not malice; enuy no enuy, ſcoffing no prophaneneſſe, Oppreſſion, honeſt dealing; and ſo foorth touching diuers other? And that although ſome men (whom they partially affect) bee moſt apparantly guilty in theſe, and euery of theſe, yet for all this, they are honeſt men, good Chriſtians, and no difference to bee put betwixte them and others; but that they are in as good eſtate before God, as the beſt. Is it not a lamentable and pitifull thing, to ſee men that profeſſe the Goſpell, and take

take themselues to bee grounded Schollers in it, to bee thus blinde? But beeing thus blinde, it is maruell that they do not in plaine and expresse tearmes, call euill good, and good euill. For in defending malice (as they do) to be no malice, scoffing, to bee without prophaneneſſe, and oppreſsion to bee honeſt dealing: and in maintaining, that ſuch as make a common cuſtome of vaine ſwearing, lying, filthy talking, contending, mocking, back-biting, &c. to bee honeſt men and good Chriſtians, it is aſmuch in truth & indeed, as if in plain and expreſſe termes they ſhoulde thus ſpeake, as one day (if they continue thus halting) they ſhall be ſure to finde and feele. The Vanitie of ſuch mens pretences I ſhall haue more fit occaſion to conſider another time; In the meane ſeaſon, (howe cleare-ſighted ſoeuer they be in their owne conceits, & of how much ſounder iudgement to diſcerne) yet if this be not, to condemn the righteous, and to iuſtify the wicked for a reward, which worthily deſerueth a fearful curſe from God: If this be not indeed

to ſend Atheiſts to Heauen, and honeſt men to hell (as ſome heere among vs vſe to ſpeak:) if God hath not couered ſuch men with the Spirit of ſlumber, and blinded their eyes with a double miſte of ignorance and error. Surely, I am ſo much deceiued, that I dare not ſay of my ſelfe, that I do ſee; no not the truth of any principle whatſoeuer. But the contrary being manifeſt, I praiſe God, and ſo praying, that it would pleaſe him in like maner to open the eyes of ſuch. If I ſhould not be ouer long, I might heer run further into a large diſcourſe, & yet neuer ſufficiently diſcouer the corruptions that are among men, nay amongſt our ſelues, and which heereby become ſo much the more dangerous and incureable, becauſe like the blind Iewes, we either do not, or wil not ſee and conſider how it is with vs: but ſtil make our ſelues beleeue, that all is well. In which ſecurity and proud conceits, ſo long as we remaine, it is vnpoſſible that we ſhould profit by the Doctrin of gods worde, either for the encreaſe of Knowledge, or of Faith, or of Repentance, or

of

of any other ſanctifying grace of Gods ſpirit, without the which, there is no ſaluation. No meruel is it alſo, thogh there be ſo great diuerſity in opinions, ſuch obſtinate maintaining of vnlawfull and vnwarranted reſolutions, though men reiect all admonitions and exhortations that are made vnto them from day to day to mooue them to amendement, and ſo obſtinately remaine and goe on in their peruerſe affections & vngodly purpoſes. For ſo long as men are puffed vppe with ſuch proud conceits of their owne wiſedome, knowledge, and ſufficiency, as if all other were blinde and coulde not ſee; and as if in compariſon of that which they ſay and reſolue vpon, al other mens ſayings and doings to the contrary, were but fooliſh and vaine. What other effects can be expected or hoped for? But ſeeing (this being the Wiſedome of the world) the end thereof tendeth to death (as the Apoſtle ſpeaketh, *Rom.* 8, 6.) It behoueth vs in the feare of God, to beware and take heed of it; and therewithall to pray & beſeech the Lord to vouchſafe

safe vs the gracious assistance of his holy Spirit, that laying aside al opinion of our owne wisedome, wee may esteeme and account our selues wise and prudent, able to see clearly, and rightly to discerne and iudge onely so farre foorth, and no further then our hearts and mindes are lightned and illuminated by Gods spirit; and so as wee may our selues wholly depend vpon God, and cause others also to do the same. For this alone, is true wisedome, as *Hoseo* sheweth, chap. 14. and so consequently be neuer so froward or wilful, either in our Opinions, or in our life, but that wee may bee willing to submit our selues, our iudgements, and resolutions, to bee reprooued, corrected, and reformed by the authority of gods word, from whose mouth soeuer the same proceedeth; yea, although from such as in worldly respects, seeme much more vnwise and more simple then our selues. For this, I say againe, is truely to be wise indeede. And therefore, most notably sayth *Salomon*, not onely *Prou.* 25, 12. that reproofe and admonition to a wiseman

is

Is As a Golden earing, and as an Ornament of fine Gold, wherein he will take pleasure and delight; but also, chap. 9. that he wil settle himself to be reformed accordingly. *Giue admonition to the wise*, sayth hee, *and hee wil bee the wiser; teach a righteous man, and he wil encrease in learning.* It beeing on the contrary, the property of a foolish scorner, to hate him that rebuketh him. And therefore againe in the same Chapter 9. *Rebuke not a scorner lest he hate thee; but rebuke a wise man, and hee will loue thee.* And ch. 15, 12. *The scorner loueth not him that rebuketh him, neither will he go to the wise.* And this may suffice for this time.

The eleuenth Sermon.

Rom. 11, 8. *And eares that they should not heare.*

WHen he saith in the thirde place, that God hath also *Giuen them eares that they should not heare.* The sense of these words being considered before, how god according to his iust & righteous

teous iudgements hath giuen them vp to such a senceleſſe ſecurity and hardneſſe of heart, as that they nothing regard the Doctrine of Gods word when it is preached vnto them, to profit thereby in the ſanctifying graces of Gods ſpirit, and for the building of themſelues vp towards his heauenly kingdom. For the doctrine

Doct. 1.

First generally, we may learne & obſerue from hence, that as it is a great bleſſing of God, when he vouchſafeth any Nation or people the free paſſage of his word and Goſpell, and the beautiful ſteppes of faithfull Paſtors and Teachers, zealouſly by preaching, exhortation, & doctrine applying themſelues to call and conuert the elect of God from darkneſſe to light, from ſinne to righteouſneſſe, from the power of Sathan vnto his Maieſty, that ſo they may obtain forgiuenes of their ſinnes, and inheritance among them that are ſanctifyed through faith in Christ; euen ſo on the contrary, can the eſtate of no Nation or people be more wretched or miſerable, then of ſuch, as obſtinately reiect the wholſome Doctrines and in-

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ſtructions deliuered vnto them, and har-
den their harts againſt the faith and obe-
dience of the ſame. It comming to paſſe
through the iuſt iudgment of God, that
they who thus refuſe the loue of the tru-
th, being offered vnto them in a tender
regard of their ſaluation, ſhould bee gi-
uen ouer to the beleeuing of errours and
lies, as a ſure ſeale of their iuſt condem-
nation. This conſideration you ſee heere
naturally & neceſſarily ariſing from this
Text. And thus ſtood the caſe with the
Iewes, and heereof in them haue wee a
carefull example. What a tender care
our Lord Ieſus Chriſt had of their good
and ſaluation; how diligently he trauay-
led (to this end) from one place to ano-
ther, preaching in all their Cities & Sy-
nagogues, teaching them the right way
to the kingdome of God, and exhorting
them to Faith and Repentance, that they
might be ſaued, the Hiſtory of the Goſ-
pell dooth plentifully declare. But what
small fruit enſued thereupon; how obſti-
nately they hardned themſelues againſt
his Doctrine and exhortations, and not

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onely continued, but euen encreased in vngodlinesse and vnbeleefe, it is grieuous & lamentable to consider. And this present Text (conferred with other places) doth shew it most plainly, that they wer not simply vnbeleeuers, but malicious vnbeleeuers, wilfully & maliciously obstinate and hard-harted against the truth. Not therefore refusing it, as not knowing it to be the trueth, but therefore reiecting it, because it was the trueth, as *Iohn* 8,45. *Because I tel ye the trueth*, sayth Christ, *ye beleeue me not*. Whereas on the contrary, how readye they were to beleeue, and giue credite to the lies and errours of false Prophets, and dissembling Hyppocrites, our Lorde Iesus Christ, *Iohn* 5,4,3. plainly expresseth in a Conference which he had with them, saying; *I am come in my Fathers Name, and yee receiue me not; If another shal come in his own Name, him will ye receiue.* As if he sayd, his Doctrine will yee readily beleeue, hee shall bee kindly entertained at your handes. According as howe true this was by former experience, *Gamaliel* Acts

5,

5, 36, 37. dooth plainely declare, in the example of one *Theudas, who rose vppe*, as hee sayeth, *boasting himselfe; to whom resorted a number of men about foure hundered. And after him, one Iudas of Galile, in the dayes of the Tribute, who in like manner drew away much people after him.* Likewise afterward, as our Lord Iesus Christ foretolde, *Mathew* 24, 24. *That there should arise false Christes, and false Prophets, who should deceiue many:* euen so, how truely this was verifyed in the Apostles time, in the example of *Simon Magus*, it is manifest, *Actes* 8, 9, 10. where it is recorded, that hee hadde so bewitched the people of *Samaria*, saying; *That hee himselfe was some great man, that they gaue heede vnto him, from the least to the greatest, saying; That he was the great power of God.* Hardly at any time, expressed they such liking, eyther of Christ, or of his Apostles, although the Doctrine of *Symon*, and of the other two, directly tended to their destruction: Whereas the Doctrine of Christ, and of his Apostles, most notably tended to life & saluation.

And

And now, as thus ſtoode the caſe with the Iewes in the time of Chriſt, & of his Apoſtles, euen ſo alſo from time to time before in the daies of the prophets. How zealous and dilligent the Prophet *Eſay* was in teaching and inſtructing the people of his time, the whole courſe of his propheſy doth plainly declare. But how few notwithſtanding were profited by him to faith & obedience; his complaint chap. 53. ſaying; *Who wil beleeue our report, and to whom is the arme of the Lorde reuealed?*) doth ſhew it moſt clearly. And very little, or no better ſucceſſe had the reſt of the Prophets, according as wee may ſee further, in the ſeauenth and eleauenth Chapters of the Prophet *Ieremy*. *I haue* (ſayth the Lord, chap. 7, 25, 26.) *euen ſent vnto you all my ſeruants the Prophets, riſing vp earely euery day, and ſending them, yet would they not heare mee, nor encline their eare, but harâned their necke, and did worſe then their fathers.* And Chapt. xi. *I haue proteſted to your Fathers, when I brought them vp out of the land of Egipt vnto this day, riſing earely and proteſting, ſaying, Obey my*

voyce.

voyce. Neuertheleſſe they would not obey nor encline their ear, but euery one walked in the ſtubbornes of his wicked hart. Whereas on the cõtrary it apeareth, *Eſ.* 30, 10. If they had *preached flattering thinges vnto them, & propheſied errors.* And *Mic.* 2, 11. if they had *propheſied vnto them of wine & ſtrong drinke*, encouraged them to licentious liberty and workes of the fleſh; very pleaſant vnto them ſhould haue bin the voyces of ſuch teachers, and very ready wold they haue bin to yeelde obedience vnto their Doctrine. Many other authorities might be produced, but by theſe we may ſee, howe much more ready the people haue beene from time to time, to giue eare vnto lying and falſe Prophets, & to conforme themſelues accordingly, then to beleeue and embrace the wholeſome Doctrines of the word of God, preached by thoſe whom he hath ſent to that end, and to yeelde obedience vnto the ſame. And now, that heereunto they are worthily giuen ouer, through the iuſt iudgement of god, for the puniſhment of their pride, and hardneſſe of heart, beſides the

plaine and manifeſt teſtimony of the Apoſtle *Paul.2 Theſ.*2,10,11,12. for the approbation heereof, where he ſaith of the wicked, that *Becauſe they receiued not the loue of the truth, that they might bee ſaued, therefore God ſhal ſend them ſtrong deluſions that they ſhold beleeue lies, that al they might be damned, &c.* This is alſo very cleare, 1. Kinges 22. in the example of *Ahab*, who refuſing the truth of Gods worde, in the mouth of his faithfull Prophet *Micaiah*, was giuen ouer to credite the lies of falſe Prophets, to his vtter deſtruction. And the very like example was there again in *Zedekiah* King of *Iuda*, for preferring the errors and lies of the falſe Prophets, before the word of the Lord, in the mouth of the holy Prophet *Ieremy*, which worthily alſo ſucceeded to his confuſion. And now, as through the iuſt and righteous iudgement of God, it commeth to paſſe, that they which beleeue not the truth, ſhould beleeue and giue credite to errours and falſe Doctrines, to their iuſt condemnation; euen ſo in like manner, through the very ſame iuſt & righteous iudge-

iudgment it commeth to passe, that they who obstinately refuse the holy practise and obedience of the truth, for the glorifying of God, in the fruits of the spirit, & in a godlye conuersation accordingly, should likewise be giuen ouer to the delights of sinne and vncleanesse, and so as they should wallowe from one iniquitie into another, vntil the ful measure therof be heaped vp together, for their iust condemnation. As this is also manifestly proued. *Ro.* 1, 18, 21, 22. where the Apostle speaking of the wicked and prophane, *Which withheld the truth in vnrighteousnes. Because* (saith he) *when they knew God, they glorified him not as god, neither were thankful, but becam vain in their imaginations, & their foolish hart was ful of darknesse, when they professed themselues wise, they became fooles.* And a litle after, *God gaue them vp to their harts lusts, &c.* reckoning there vp many particulars of most lewd & vngodly demenor wherin they defiled themselues, as you may see at large in the perusing of the. The which truth of doctrin, besides the testimonies & example of the

ſcripture, how truly alſo it is fulfilled in the Papiſtes, who refuſing and repelling from them the truth and ſincerity of the Goſpell of Ieſus Chriſt, are giuen ouer (through the iuſt iudgement of God) to ſuch an infinite multitude of errors, and damnable opinions, yea and to ſuch an abſurd, impudent, and ſhameleſſe maner of defending and maintaining them, as is both horrible and lamentable to conſider. And beſides their example, how true this is in many others at this day, who regarding not the ſincere Doctrine of Chriſts goſpell preached vnto them, are giuen ouer not only to beleeue & entertaine very groſſe and abſurde opinions tending to licentious and carnall liberty and to a very bold and peremptory maner of maintaining them: but alſo to ſenſuall delight in all maner of vanity & prophaneneſſe: how true this is (I ſay) and what daily experiences there are of the ſame, euery mans Conſcience that hath any vnderſtanding, cannot but aſſure and certifie him. Let the Miniſter in a tender regard of the peoples ſaluation

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apply himselfe neuer so carefully & faithfully, to open vnto them the whol counsell of God, shewing them what the Lord requireth at their hands, what they ought to do to please him withall, and what to auoid least hee bee displeased: where there is one that giueth a religious eare therunto, to glorify god, and to seale his owne saluation accordingly, the greater part carelesly passe it ouer, as if it nothing concerned them. Whereas on the contrary, if we shold settle our selues to preach pleasant thinges, and delightsome to the flesh, if we would sowe pillowes vnder mens elbowes, and flatter them in their sins, tell them al is wel whē it is starke naught, that they may wel & lawfully sweare idlye and vainly in their common talke, prophane the lords day, scoffe & mocke, raile and reuile at their pleasure, and such like, both our selues & our doctrine should bee highly esteemed and well accounted of. In which manner of affections, howsoeuer many take great pleasure and delight, yea, and peraduenture perswade themselues too,

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knowledge & faith, and in an holy & religious obedience acordingly. Thus much generaly. Now more perticulerly we are further taught from hence, that it is not a simple, and bare hearing of the word of God, with the outward eares, that maketh a mans estate, hapy & blessed before God, vnlesse withall, through the supernatural & sanctifying grace of Gods spirit, it take sound rooting in the heart, for the establishing of true faith, and for the glorifying of God in the fruits & effects of an holy cõuersation accordingly. This you may see to bee heere also manifestly taught. These wicked ones (of whom the Apostle heere speaketh) with their outward eares, did, and could heare well enough, but not hearing to sound knowledge, faith, repentance, & saluation, they are rightly saide not to heare at all. And this doth our Lord Iesus Christ expresly confirm, *Ioh.* 5, 25. when he saith in plain termes, that the hearers of his voice shal liue. Not speaking of euery one that heareth his word with the outwarde eares, but of such, who together with their

Doct. 2

outward hearing, do inwardly embrace and entertaine it in their hearts. For many are outward hearers of Gods worde, and haue the ſounding voice thereof in their eares, and yet liue not in that ſence Chriſt there ſpeaketh, but remain neuertheleſſe moſt woonderfull prophane in their behauiour, ſecure and ſenceleſſe in their ſins. It is not an outwarde hearing of the worde of God then ſimply, and by it ſelfe, that is the power of God to ſaluation, that is effectuall to our regeneration and ſanctification, to the eſtabliſhing of faith, and ſealing of our ſaluation; but the inward receiuing and embracing, it is that muſt bring peace to our ſouls in this behalfe. According as this is yet further confirmed, *Iohn* 8, 47. by the diſtinction which our Lorde Ieſus Chriſt there maketh betwixt the elect and the reprobate in this behalfe, ſaying; *Hee that is of God, heareth Gods words; ye therefore heare them not, becauſe yee are not of God.* Not ſpeaking ſimply there, of hearing, or not hearing with the outwarde eares, for ſo the Iewes oftentimes heard the worde of God,

God, aſwell from Chriſts owne mouth, as otherwiſe, and ſo do many wicked and vngodly reprobates oftentimes hear the word of God at this day: but he ſpeaketh of a religious hearing (as I noted before) whereby commeth ſounde knowledge, faith, with the other ſanctifying graces of Gods ſpirit (and which maner of hearing is proper onely to Gods children) & not of an irreligious hearing, which is proper to the wicked, and which tendeth neither to ſounde knowledge, nor true Faith, but to the further hardning of the hart, to the making of them without excuſe, & ſo conſequently to the ſure ſealing of their iuſt condemnation. So great difference is there betwixt the elect and the reprobate in the hearing of Gods word. And for this reaſon, as our Lorde Ieſus Chriſt moſt notably, *Mat.* 13, 20, 21 22. reſembleth the hearts and mindes of ſuch vnprofitable hearers, vnto the high-way whereof I haue ſpoken heeretofore; ſo alſo vnto ſtony and thorny grounde: For as ſtony ground, mingled with ſom earth, is commonly hot, and cauſeth the

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seed, that falleth therin, hastily to sprout foorth, when as yet by reason of the stones the corn cannot posibly be deeply rooted, & therefore in the heat of summer both blade and root, do quickly wither & fade away, euen so, some there are at this day, who oftentimes vpon sodain motions, wil be meruailous hot and vehement in the question of reformation, & take on for a time as though none were halfe so zealous of Gods glorie as themselues, boasting how bolde and resolute they would be, and how plain and direct in the discouery & reproof of that which they iudge to be amisse, yea & that without fearing the face or authoritie of any man; if they should be called into question, and put to the trial, yea & how greatly they would reioice in such troubles, & esteeme them as their glorye, and as an honor and crown vnto them: whereas it is ordinarily founde by experience, that such hot passions are ofttimes as quickly cooled, and in the time of any trial, none commonly found verier Cowards, then such proud and arrogant presumers vp-

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on their owne ſtrength, euen in matters of more value, worth, and neceſsity. For *God* (as Saint *Peter* ſpeaketh) *reſiſteth the proud, and giueth grace to the humble.* Many there are alſo, who when they heare the Doctrine of Gods free grace and mercie in Chriſt Ieſus, freely pardoning & forgiuing ſinne, and when they heare ſuperſtition in faſting, in prayer, and ſuch like things to be reproued, & men exhorted to Chriſtian liberty, they embrace this Doctrine very greedily, and all becauſe they thinke vnder pretence of Chriſtian liberty, to ſhake off the yoke of diſcipline and obedience to chriſtian exerciſes, and to vſe the cloke of Gods mercy to couer a looſe and licentious life; ſtudying nothing in the meane time, but how to vſe the countenance of the goſpell, to get riches, honor, worldly friendſhip and delights. But no ſooner any ſtorm of aduerſity, or heat of perſecution beginneth to ariſe, whereof they muſt bee partakers if they wil be conſtant in the truth. When they hear their wicked & vngodly doings to be by Preachers ſharpely reproued, &

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begin to vnderſtand, that neither chriſtiã liberty can be any warrant of licentiouſneſſe, nor Gods mercy any cloke to continue in ſin, then preſently they become ſo farre out of loue with the ſincerity of the goſpel, & religion of Ieſus Chriſt, as that they vtterly forſake & giue it ouer; yea, and of theſe, many afterward becom deadly enemies there-unto, and vnto all ſuch as preach & profeſſe the ſame. Such hearers of the word of God were manie of the Iewes; for dreaming that Chriſt ſhould come like an earthly Prince, that ſhould conquer nations, and make them Lords of the worlde, they at the beginning flocked vnto him in great number, and ſhewed ſuch liking of him, and of his Doctrine, that the Phariſees and High-Prieſts were afraid to deale with him, as otherwiſe they would haue doone. But afterward, when they ſaw their expectations diſappointed, and behelde how hee was taken, and in his enemies hands, then could they cry, *Crucifie him*, aſwell as the reſt, and were well content that *Barrabas* ſhould be let go, and Chriſt put to an vniuſt

iust and cruell death. The third kind of euill ground, whereunto our Lorde Iesus Christ resembleth the hearts and minds of such vnprofitable hearers, is the thorny and bushy ground: whereby he vnderstandeth such, whose affections are ouercome with the greedy desires of riches and worldly pleasures. And surely, verie aptly are riches and worldly pleasures resembled to thorns. For as thorns haue faire greene leaues, and beautifull blossomes that may allure a man to reach at them; so if he hastily take holde of them, he may be sure to be pricked by them. So there seemeth a certain beauty & sweetnesse to be in riches, thereby to purchase worldly pompe and pleasures, but if a man with greedinesse set his heart vppon them, they will so wounde him in euerie part, that without repentaunce, they kill him for euer. For they wound not onely in getting, but also in keeping, and in departing, yea and so, as surely there is nothing that dooth so possesse the heart of man, nor so mightily pul it from God & the care of our saluation, as these things do,

do. Not without great cause therefore, doth our Lord Iesus Christ, *Math.*6,19, 25, 26. thus exhort, saying; *Lay not vppe treasures for your selues vpon the earth, wher the Moth and Canker corrupte, and where Theeues digge through and steale, but lay vp treasures for your selues in heauen.* And againe, *Bee not careful for your life, what yee shal eate, or what ye shal drinke, &c. but seek ye first the kingdome of God, and his righteousnesse, and al these things shal be ministred vnto you.* Heerunto appertaineth that also of the Apostle. 1 Tim. 6, 9. *They that wil be rich, fal into tentations and snares, & into many foolish and noisome lustes, which drowne men in perdition and destruction: for the desire of money is the root of al euil, which while some lusted after, they erred from the Faith, and pierced themselues thorough with many sorrowes.* Let vs heerewithall also consider how *Salomon* (who aboue all other had good trial of these earthly thinges) how he (I say) describeth the vanity of them. *Eccles.*2,4,5. where he saith, that he had builded houses, planted *vineyards, gotten seruants and maids, had children born*

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in his house, that hee had great possessions of Beeues and Sheepe, aboue al that were before him in Hierusalem, that he had gathered vnto him Siluer and Golde, and the cheefe treasure of Kings and Prouinces, &c. And a little after the rehearsall of these and such like things, it followeth. *Then I looked vpon al my works that mine hands had wrought, and on the trauaile that I had laboured to do: and beholde, al is vanity and vexation of the spirite, and there is no profite vnder the sun.* This is *Salomon* his iudgement, that all things vnder the Sunne are vaine and vnprofitable. *Al flesh is grasse* (sayth the prophet Esay, also chapt. 40, 6, 7, 8.) *and al the grace thereof is as the Flowe rof the field, the grasse withereth, and the flower fadeth, &c. but the word of our God shal stand for euer.* Wherby we are taught that as mans life it selfe, is vaine and transitory; so are all those thinges, wherein it gloryeth and taketh delight; *Honour, Dignity, Riches, Friendship, Health, Strength, Beauty,* and such like, all which may bee had and lost in an houre. And therefore, a great vanity of vanities it is, for these so

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vaine, fraile, and vncertaine thinges, to neglect the aduancement of Gods glory in our mortal bodies, and the ineſtimable treaſures of his heauenly kingdome. For this cauſe, moſt notably thus exhorteth S. *Iames* in his firſt chap. ſaying, *Receiue with meekneſſe the worde that is graffed in you, which is able to ſaue your ſoules.* Plainly teaching in that phraſe of ſpeech, that to the end men may effectualy profit by the hearing of Gods worde, and that it may be vnto them a worde of ſaluation, they muſt be religiouſly carefull to heare and receiue it with meekneſſe. They muſt come and reſort to the preaching thereof, with minds meekly affected, exhortable and tractable to all duties. The Lord God, who is moſt high aud holye, moſt graciouſly promiſing to be preſent with all ſuch as are meek and humble minded, and to giue them grace to reuiue their ſpirits, and to giue them life to guide & direct them, and to teach them his way, as Pſal. 25, 9. *Them that bee meeke will he guide in iudgement, and teach the humble his way.* And Eſay 57, 15, *I dwel* (ſayeth the Lord

Lord) *in the high and holy place: with him also that is of an humble and contrite spirite, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart.* And Chap. 66, 2, 5. *to him wil I look, euen to him that is poore, and of a contrite spirit, & trembleth at my words.* And a little after, *Heare ye the word of the Lord, al ye that tremble at his word*; which plainly importeth, that whosoeuer do not tremble at gods word whosoeuer in meekneſſe of ſpirite and humbleneſſe of heart, ſubmit not themſelues thereunto, for their inſtruction, reformation, and continuall direction in the whol courſe of their life, al ſuch are vnmeet to heare the word of God; neyther do the Doctrines and ſweet promiſes of Gods grace and mercy in chriſt Ieſus contained therein, appertaine vnto them. For this cauſe, moſt notable loüingly vnto this meekneſſe of ſpirit, according to the rare examples of the ſame in him-ſelfe, exhorteth our Lorde Ieſus Chriſt *Math.* 11, 29. ſaying, *Learne of me, that I am meeke and lowly in heart; and yee ſhal find reſt vnto your ſoules.* For why, the

seede of Gods worde, in the hearts of those that are meeke, and receiue it with meekenesse and humblenesse of Spirite, is fruitfull, as in good ground, according to the Parable, *Luke.* 8, 15. whereas on the contrary, vnto such as haue proud & vntractable hearts, it is altogether vnfruitfull, as in euill ground. For God (as you heard before) *resisteth the proude, and giueth grace to the humble.* And in the second Chapter of the Prophet *Habbakuk. Behold, he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith, yea, indeede the proud man is as he that transgresseth by wine, therefore shall he not endure.* Now for the Vses. First, seeing it is euident by this doctrine, that there is a very great difference betwixt the elect, and the Reprobate, in the hearing of Gods word, that therefore in the feare of God, we measure & examin our selues heereby, what our estate and condition is before the lord. It is not inough to heare the word of God, no nor yet to heare it so diligently, and with such attention, as that we can remember it, and

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make vse and application of it vnto our selues: For so did the Pharisees, as wee see *Iohn 9.* and thus much doo, and may many other wicked and vngodly persons at this day. But heere lieth the point. If when we heare the word of God purely preached, we so regard and remember it, and make such Vse thereof, as that wee can acknowledge in our harts the truth, the holinesse and authority of it, and bee moued by Gods spirit to say in our harts with the Prophet and Apostle, as *Rom. x. xv. How beautiful are the feete of them that bring glad tidings of peace, and bring glad tidings of good things?* If hearing what God requireth at our hands, what wee ought to doo, to please him withall, and what to eschew, least he bee displeased, we desire in our hearts to glorifie him accordingly, praying for grace and Heauenly assistance: if hearing the sweete promises of Gods free grace and mercy in christ Iesus, wee be thereby allured to the loue of God, and to the magnifying of his Mercie, with an humble acknowledgement of our owne vnworthinesse: If at

the denouncing of Gods iudgements a-
gainſt ſin, we tremble in our hearts, and
be touched with remorſe, in regarde of
our manifold tranſgreſsions, grow in de-
teſtation of them, and vnfainedly deſire
grace to eſchew ſinne, and to preuaile a-
gainſt it (for the time to come) in al the
luſts and temptations thereof. If (I ſay)
we perceiue our ſelues thus prepared and
ſanctified for the hearing and applying
of the word of God, when it is preached
vnto vs, and ſo as thereupon we zealou-
ſly ſettle and reſolue our ſelues to growe
in knowledge, faith, and al other graces
according to the ſeuerall Doctrines and
exhortations which are deliuered vnto
vs, and the diuers occaſions that are offe-
red: Heerein ſhall we haue a moſt nota-
ble and comfortable teſtimony, that we
are the children of God, & do belong vn-
to eternal life, there being in this life no
greater argument of Gods eſpecial lou
towards any, then if when the worde i
preached, hee open their eies for a righ
conceiuing and vnderſtanding of tha
which is taught, and there-withall al

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ſanctify and prepare their hearts for ſuch an inward entertaining and applying of it, as I ſpake of before. But now on the contrary, if wee feele not theſe effectes, how is it poſsible for vs to haue this aſſurance? After this maner, if we examin our ſelues and others, according to the ſtate and condition of the time, wherein we now liue, we ſhal ſee ſufficient cauſe of mourning and lamentation. Manie come to the hearing of Gods word, and ſome ſurely ſo regard it when it is preached, that they can apply it to thēſelues and others. When they heare vain ſwearing, curſing, ſcoffing, whoredom, lying, filthy ſpeaking, malice, enuy, contention and ſuch like things, diſcouered, reproued, and condemned; they are not ſo blockiſh and ſenceleſſe, but the Conſciences of ſuch as are guilty, are conſtrayned to accuſe them, that this and that is ſurely meant and ſpoken of them, and of ſuch as they are. Heereby (I ſay) are ſuch put in minde that they vſe to ſwear vainly, to curſe, to ſcoffe, to lye, and they cannot but be moued heerupon, to think

that the preacher surely aymeth at them, because they are malicious, enuious, giuen to contention, quarelling & debate, &c. Now this so far, were not amis, that men shoulde thus obserue and apply the Doctrine preached, but when instead of leauing or forsaking either their swearing, or their lying, scoffing, their malice, or strife, when they heare it reprooued, they more and more flatter and harden themselues therein, and become puffed vppe with proude conceits, as men that thinke scorne to bee taught and admonished, and therewithall (like the Pharises) become enraged against the Ministers whom God hath set ouer them, as if all were spoken & done of malice, how naturally and necessarily soeuer it arise frō the Text: this is such a marking & applying of Gods word, as is euen accursed of God, and carieth in the forhead of it, the very seale and marke of a reprobat mind. And yet whether the case doth thus stād with many at this day, who come to the hearing of Gods word, and mark and apply it rather to the hardening of themselues

ſelues in their peruerſe and proude conceits, and in their corrnpt and vnwarranted wayes, then in any meaſure for the humbling of ſoules, and building vp of themſelues towardes Gods Kingdome, I referre to euery mans Conſcience, to examine and conclude.

Secondly, this Text and the Doctrine deliuered thereupon, ſerueth moſt notably for the anſwering of two obiections, the one concerning the Miniſters of the Goſpell, and the other concerning ſome of ſuch as are hearers. It is a common Obiection in the mouths of ſome, to the reproch (as they would haue it) of ſome of Chriſts ſeruants, who preach to them the word of God, that they are vnprofitable in their places, that God dooth not bleſſe their labors, and that their vndiſcreet & vnwarranted proceedings in the duties of their calling, & in the courſe of their life, is a great ſtumblingblock in the waies of the hearers, and a maine reaſon wherfore the people for the moſt part be ſo careleſſe in matters of religion, ſo litle profit by that which is taught, and take Nor 2

so little regarde of walking in obedience accordingly. And through this conceite do they take libertie to them-selues, for an odious and vnchristian contempt and despising of Gods Ministers. And so, as forgetting themselus, and neuer looking vpon their owne wayes, they cast the falt of all the euill that is among them, vpon such as continually labour to doo vnto them the greatest good. I will not compare the persons, for that cannot be (as I freely confesse) without intollerable pride and blasphemy, but respecting the causes (which are one and the same) with as good right, might they so condemne the holye prophets and Apostles as the causes and authours of the peoples ignorance, coldnesse, and careleſnesse in religion, and of al other euil in the daies that they liued. The Prophet *Esay* preached to the people of his time, aboue sixtie years, and the Prophet *Ieremy* aboue 40. and all the other Prophets proportionably, and now I trust, they will not say, that the want of either discretion, or good gouernment in the doctrine or life

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of these holye men, was the cause of the euill which was then among the people, yet with how small fruit they preached, and how litle good they did with al their labour and endeuour, besides the whole course of their writings, and their lamentable complaints whereof I haue spoken before, the euent of Gods iudgements in punishing the Iewes, doth further proue. For, for that onely cause I meane, in contemning Gods word, and for disobeying and persecuting the Prophets, did the Lord bring vpon them the king of *Babylon*, who in the ninth yeare of *Zedekiah* king of *Iudah*, came and besieged *Ierusalem*, and in the eleuenth yeare tooke and ransacked it. God thus plaguing the contempt of his worde, when after so long preaching no fruit would follow: & yet was not the Prophet *Ieremy* in fault, nor other the true prophets of God: for the inuasion of these strangers, for the ouerthrow of this noble City, or for the grieuous captiuity of this miserable people; but the loosenesse of their owne liues, & their great contempt and ingratitude in

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those respects I spake before, most worthily brought this fearefull plague and iudgement vppon them. The like might be sayde of Christ, and of his Apostles & Disciples, they most diligently preached among the Iewes, but with small fruite, if wee consider either the purity of the Doctrine, the excellency of the teachers, or the wonderfull workes and myracles that wer by gods power wrought for the confirmation of that which was taught. Now, althogh there be no comparison betwixt the persons, as I said before, yet the doctrine which we preach is one and the same that Christ & his apostles haue taught before vs, and left vnto vs. And this further, I do not doubt, may be boldly and truly spoken, that howsoeuer our aduersaries, by reason of our infirmities, haue more matter, and greater likelyhood; yet surely, as the ancient accusations of the wicked against Christ and his Apostles, were nothing but a colour and pretence of reprobate mindes, to feede themselues in the wicked contempte of Gods word, and in a loose and vnbridled

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kind of life; so is there no other account to bee made of the greateſt part of ſuch ſlanders and reproaches as are vttered againſt the Miniſters of the Goſpel at this day. It is not my purpoſe (as God is my record) to patronize any thing that in any of that calling may be found euil or amiſſe; nay, it ſhalbe far from me (throgh Gods grace) to iuſtifye my ſelfe in any thing at all, that vpon due triall & examination may be found worthy of reproof. For better were it (I confeſſe) that Millſtones were hanged about our necks, and that we were caſt in the midſt of the Sea, rather then our life or euill doing ſhould be ſuch an offence, as to hinder any one in the way of ſaluation. But my purpoſe is, to take from the men of this worlde, ſuch pretences and excuſes as they make, to nuzzle them-ſelues in a licentious life. And to let it appeare, that that which they alledge and Obiect againſt the Miniſters of Chriſt, is not the main cauſe wherfore the ſincerity of the Goſpell is ſo little regarded, our lord Ieſus chriſt in that parable. *Ma.* 13. teacheth

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men to iudge otherwiſe, to look into thē-
ſelues, & to ſearch their own boſoms for
the cauſe and reaſon wherfore the word
of God hath no more place in them. Al-
though the ſeed-ſower bee neuer ſo ho-
neſt a man, and moſt skilfull and cunning
in his trade, though hee make neuer ſo
good choiſe of his ſeede, and be neuer ſo
carefull to purge and cleare it from al da-
mage; yet if the ground bee barren and
naught, his labor is loſt, and no good ef-
fect can follow thereupon. And on the
contrary, though the ſower bee neuer ſo
vnskilful in ſowing, and haue no deſire at
all that the ſeed which he ſoweth ſhould
growe and proſper; yet if the ſeede be
good, and the ground too, it will grow
and bring forth fruit. Now, as the word
of God is the ſeede, ſo is the ground the
hearts and minds of ſuch as heare it pre-
ched. A good heart, whereſoeuer, or o
whomſoeuer it heare Gods worde, na
though it be but read of a childe, yet wi
it enter into him, and do him good. But
godleſſe heart, a prophane and Wicke
man, though hee heare neuer ſo good

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man preach, nay though Christ himself, or an Angell from heauen, should speak vnto him, and say, this is the doctrine of saluation, giue good eare vnto it, beleeue and embrace it; or this is the good and right way, walke directly therein; yet would he be neuer the better, but continue as prophane (if not become worse) then euer before. And this may suffice for the answer to the first obiection. For the second; it seemeth strange to manie that are well minded, that the doctrin of the gospel, being (as it is) so purely and plentifully preached, and so wisely, so plainly and perticulerly applied to mens consciences, should yet be no more effectual to the reformation of mens hearts, and to the amendment of their liues, that men should bee so little allured with the sweet promises of Gods grace and mercy in Christ Iesus, or so little terrified with the denouncing of Gods iudgements. It makes them wonder, that any man that is eyther a vaine swearer, or a scoffer, or a lyer, or a filthy speaker, and that is guilty in himselfe, either of malice, or enuy, of con-

contention of ſtrife, or any other ſinne whatſoeuer, ſhoulde heare theſe or any of theſe thinges ſo ſpoken againſt, and condemned by the authority of God himſelfe in his worde, and yet continue in them, or in any of them without repentance. O Lord (ſay they) what a pittifull thing is this, that any ſhoulde thus wilfully ſhut their eyes, that they may not ſee, ſtop their eares, that they may not heare, and thus harden their hearts, that they might not vnderſtand? To ſee a papiſt (that refuſeth to come to our aſſemblies where the word of God is preched) to bee thus minded and thus hardned in the luſts and affections of his own heart, it is not ſtrange. But for any man that carrieth the name and countenance of a Proteſtant and profeſſor of the Goſpell, and that enioyeth an ordinary miniſterie for his inſtruction and direction, to bee thus euill affected, it ſeemeth vndoubtedly very ſtraunge, and is a great aſtoniſhment vnto many; yea, and makes many good men, not onely to ſigh & lament, but euen with *Dauid*, Pſalm. cxix.

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-gush out riuers of water, for very sorrow
d greefe, that men should bee so care-
esse of their owne good, and run so de-
perately to their owne destruction. But
urely, if with *Dauid* we go into the san-
tuary of God, and looke well vpon this
hapter, and especially vpon this text, &
onsider withall, how God hath *Mercie*
whom he wil (as the apostle speaketh a-
aine, cha. 9) *and whom he wil he hardneth*,
hat he couereth some with a Spirite of
umber, giueth *them eyes that they shoulde*
t see, and eares that they should not heare,
e may see sufficient matter to cleare al
oubts, to cease al maruailing, al sorrow
d mourning, and to say euery one to
is owne soule: why art thou cast down
y soule? why art thou grieued or disco-
ged? The iudgements of God are high
aboue our reach. If God hath giuen
en ouer to such a reprobate sense, thus
inded their eyes, stopped their eares,
d hardned their hearts, who can helpe
? It lyeth not in our power, eyther to
en their eyes and eares, or to mollifie
ir hearts. Wee must pray vnto God
for

for their conuersion, if it may stand with his blessed wil, and vse all good meanes (to that end) according to our places & callings, and so leaue them vnto god, saying as the Apostle speaketh in the latter part of this chapter. *O the deepenesse of the riches both of the wisedome and knowledge of God: How vnsearchable are his iudgements: and his wayes past finding out?* Last of al, we may see further from hence, what a fearful thing it is for men to harden their hearts against the Doctrin of the gospel, and to be either so stubborne or malicious against the Minister that preacheth vnto them, as not to regard the instruction and the exhortations which he doth teach and deliuer. They heereby wilfully shutting agaynst themselues the gate of Gods kingdom; & whereas the word of God is in it selfe, and vnto the elect of God, a sweet sauor of life, and the mighty power of God to saluation, they make it by this meanes, vnto them, the sauour of death & condemnation, to their fearful confusion for euermore. This is manifest also in the example of the *Iewes*, they be-

being a ſtubborn people, and moſt malicioully bent againſt Chriſt, becauſe hee would not flatter them in their ſins, but plainly and particularly applied his Doctrine vnto their conſciences. No other effects can we ſee (in the greateſt part of them) by all his preaching and continual exhortations, but the effects of men giuen ouer to a reprobate ſenſe. Sometimes aſtoniſhment, ſometimes palpable ignorance, ſomtimes mocking, wreſting, peruerting, ſlandring, perſecuting, no ſound knowledge, no true faith, no true repentance, no true zeal of gods glory, no fruit or effect of true loue, nor any other thing at all, that might either bring them true peace of cõſcience, or tend to the ſealing of their ſaluation. So that this may bee a leſſon, nay a fearful example for vs, & for all poſterities and generations to come, that we may learne to take heed how we harden our harts, or be malicious againſt thoſe whom God hath ſent to breake vnto vs the breade of life, leaſt God forſake vs, yea euen whileſt hee ſpeaketh vnto vs by his ſeruants, in the ordinary Miniſtry

and preaching of the gospel. But that we humble our selues before the Lord, and craue the gracious aide and assistance of his holy spirit. It being most sure & certaine, that vnlesse the Lord ioyne the efficacy of his spirite with the outwarde sound and ministry of his word, we shall be as malicious, as ignorant, as peeuish and peruerse, as farre from hauing any sound comfort by that which we heare, as were the Iewes, whose fearfull example is thus set before vs. And therefore, how highly it standeth vs vpon, to pray and beseech the Lord, so to prepare and sanctify our eares and hearts, that we be not idle, vnfruitful, and vnprofitable hearers of Gods worde, when it is preached vnto vs, but that we may euermore heare it, with that manner of hearing, which is proper and peculier to Gods Children, with feare and trembling, as the Worde proceeding out of Gods owne mouth, and with ioy and cheerefulnesse, as the word of life, yea, euen as the power of God, to the euerlasting peace and saluation of our soules: I neede not vrge it fur-

further, it beeing so cleare and manifest, that euery one may clearely see and conclude with himselfe. It followeth in the latter part of this verse.

The twelfe Sermon.

Vnto this day.

THese wordes the Apostle addeth of himselfe, and they are not spoken by the Prophet *Esay*, but to bee ioyned in sence with the latter ende of the former verse, as if it should be read after this maner, *The election hath obtained it, & the rest haue bin hardned vnto this day.* And so all that goeth before in this eight verse, to be considered as a parenthesis, as spoken by the way, and consisting of it selfe. For the Doctrine then arising hence. Wee learne, that this difference is alwayes to bee founde betwixt the elect and the Reprobate. The elect, howsoeuer they may be blinde and ignoraunt, obstinate and vntowarde, and carelessely runne headlong euen according vnto the lustes and Doct. 3

affections of their owne hearts, with the prophane multitude of the world, to the wayes & delights of ſin and vngodlines, yet is it but for a time. The Lorde of his infinite goodneſſe and mercy (before it be too late) moſt graciouſly calling and conuerting them from darknes to light; from ſin vnto righteouſnes, from the power of Sathan vnto his Maieſty, that ſo they may obtaine forgiueneſſe of theyr ſinnes, and inheritance among them that are ſanctifyed by faith in Chriſt Ieſus. Whereas the Wicked and vngodly, as (through the corruption of their owne nature, and inſtigation of Sathan) their hearts and affections are ſet with delight on thoſe things that are euill & naught; euen ſo, doo they continue and goe forward from euil to woorſe, without remorſe of Conſcience, vntill they haue heaped vp the full meaſure thereof, for their iuſt condemnation. According to that of the Apoſtle, 2 *Tim.* 3, 13. *Euill men and deceiuers ſhal wax worſe and worſe, deceiuing and being deceiued.* Thus ſtood the caſe with the Iews for the moſt part. As

in

in the dayes of the Prophets, *Elias* & *Esay*, they were giuen ouer to idolatry & other abhominations, to infidelity and hardneſſe of heart, contemned Gods worde, deſpiſed and perſecuted the Prophets, euen ſo (as the Apoſtle heere giueth to vnderſtand) did they ſo continue vnto that very time wherein hee liued. *The reſt haue bin hardned* ſaith he, *vnto this day*. To this alſo moſt plainly, 2. *Cor*. 13, 14 15. *Their mindes* (ſaith he) *are hardned, for vntil this day, remaineth the ſame couering vntaken away*. And a little after, *Euen vnto this day, when Moſes is read, the vail is laid ouer their hearts*. And after this manner, (through the iuſt iudgement of God vpon them) doo the greateſt part of them remaine in the like Ignorance, blindnes, infidelity, obſtinacy, & hardheartednes, euen vnto theſe very daies of ours wherinwe our ſelues do now liue. The Children of God, whenſoeuer either their owne conſciences doo reproue them for ſinne, or others do exhort and admoniſh them, howſoeuer for a time they may paſſe it ouer, and regarde it not; yet at

length they will bethinke themselues, be touched with remorse, and glorify God in the fruits of repentance and newnesse of life. *Dauid* sinned greeuously in adultery & murther, but being an elect childe of God, he was no sooner brought to a serious sense and consideration of his sin by the Prophet *Nathan*, as 2 Sam. 12, 13. but with a penitent heart hee confessed the same. *Peter* also, greatly offended in denying his Lorde and Maister, but hee was no sooner put in minde of his sinne, by the crowing of the Cocke, but (as we may see, *Math.* 26, 75.) he wept most bitterly to consider his fall. *Paule*, before his conuersion, was a greeuous persecutor of the Church of Christ, making hauocke of all such as professed his Name, asmuch as lay in him, but being an elect and chosen Vessell of God, hee was no sooner admonished and exhorted to Repentance, but he presently setled himself to obey the Lords wil, as *Acts* 9, 6. *Lord* (sayth he) *what wilt thou that I doo?* As if hee sayde, I am now ready to performe whatsoeuer it shall please thee to enioyn

or

or commaund. But now, how contrary heereunto, is the affection and inclination of wicked & vngodly reprobates, we haue examples in *Kain*, *Pharaoh*, *Esau*, *Ahab*, *Iudas*, and in the Scribes and Phariſees, who although they were guiltie in their Conſciences of great and greeuous tranſgreſſions, and often admoniſhed and exhorted to Repentaunce, yet they ſtill continued in their lewdneſſe, & what outward ſhew of remorſe ſoeuer, they at any time made, it was altogether in Hypocriſie and diſsimulation. What our generall eſtate and condition is by Nature, how we are thereby dead in treſpaſſes and ſinnes, hauing no more power nor ability in our ſelues to recouer the ſpirituall life loſt, then there is power in a dead carkaſſe, to reſtore it ſelfe to a naturall life: the holye Scripture dooeth plentifully declare, *Iohn* 5,21. *Coloſ.* 2,13. *Epheſ.* 2,1. and in many other places, as wee haue had often occaſion to conſider at large. But nowe, howſoeuer thus by Nature ſtands the caſe with all men, yet ſuch among the reſt, as doo belong vnto

eternall life, the Lord doth not alwayes leaue in this wretched condition, but in due & conuenient time deliuereth them from the power of darkneſſe, and bringeth them into the liberty of his adopted children, and ſanctifyeth them for the aduancement of Gods glory, and for the ſealing of their owne ſaluation, in the fruits of the ſpirit, in all goodneſſe, righteouſneſſe, and truth, according to their ſeuerall places and callinges, and the diuers occaſions that are offred. Doſt thou then ſee any man careleſly and ſecurely continuing in his old and former ſinnes, that either from his cradle or otherwiſe heeretofore, hath bin a vaine ſwearer, or a blaſphemer, a whoremaſter, a drunkard, a wrangler, a ſcoffer, giuen to contention, quarrelling, or debate, a lyer, a filthy ſpeaker, an oppreſſor, or a backbiter, and notwithſtanding all wholeſome inſtructions and exhortations that tend to the contrary, continues ſo ſtil; is ſtil a known and a notorious tranſgreſſor in theſe or in any of thē; as ſom ſuch there are, who by any good means that can be vſed, wil not be reclai-

reclaimed, but alwaies continue in their vnregenerate eſtate, hauing ſo accuſtomed them-ſelues to theſe and ſuch like things, and growne to ſuch an habite in them, that there is nowe no more hope of their chaunging to the better, then of the blacke Moore his changing his skin, and the *Leopard his ſpots*, as ſpeaketh the Prophet *Ieremy*, ch. 13. Wel knowſuch a one, whoſoeuer he be, and mark him out from among all others, to bee in a moſt deſperate and miſerable condition. And howſoeuer the Lord God in mercy may heerafter cal & bring ſuch to repentance (which is euermore to be deſired & praied for, if it may ſtād with his bleſſed wil) yet know their eſtate in the meane time, (I ſay againe) to be moſt fearful. And let al others learn by the example of ſuch (as they tender the glory of God, and their owne ſaluation) to beware and take heed of continuing in ſin. It being the propertie of Gods children when they are called and conuerted, to be ſo altred and tranſformed from their former corrupt & vnwarranted conuerſation, that howſoeuer they

they cannot glorifie God in such perfection as they woulde; yet the desires of their hearts, and the endeuours of their liues, are wholly addicted thereunto, and set thereupon. Whereas before, they were full of *vnrighteousnesse, fornication, wickednesse, &c.* (as the Apostle speaketh of the vnregenerate Gentiles, *Rom.* 1.) being called and conuerted, they become *Ful of goodnesse, filled with al knowledge, & are able to admonish one another*, as he speaketh of the conuerted Gentiles, Rom. 15. Whereas before, all the Religion which they had, was onely in wordes and outward shewes, vpon their conuersion, it presently beginneth to be in al goodnes, righteousnes, and trueth, they hauing a care & a conscience to amend their liues & to practise in the whole course of their conuersation, whatsoeuer they know & professe, according to the wil & word of God. If before they were vain swearers, now they haue regarde to vse the Name of god with high reuerence whensoeuer they speake or thinke of it. If before they haue bin vnchast & dissolute, nowe they

haue

haue a care to keepe their bodies & ſouls chaſt and pure, as becom the temples of the holy ghoſt: If before they were giuen to quarrelling, contention, & ſtrife, now they are peace-makers, ſeeke it, & follow after it: If before they haue bin ſcoffers, raylers, filthy talkers, or ſlanderers, now their care wil be to ſpeake the wordes of truth & ſobernes, that no corrupt communication proceed out of their mouths but that which is good to edification, & may miniſter grace to thoſe that heare them: yea, and thus ſtands the caſe with them, as touching all other perticulers that may be remembred. According as of this difference betwixt the eſtate & condition of gods children, conſidered both before & after their calling & conuerſion ſpeaketh the Apoſtle, *Eph. 2. Wherefore remember that ye being in time paſt, Gentiles in the fleſh, & cald vncircumciſion of thē which are called circumſion in the fleſh made with hands, that ye were (I ſay) at that time without Chriſt, and were aliants from the Commonwealth of Iſrael, & were ſtrangers from the Couenants of promiſe, and had no hope,*

and

and were without God in the world. But now in Christ Iesus, ye which once were far off, are made neere by the blood of Christ. For he is our peace, &c. Hereof the Apostle *Peter* also 1 *Pet.* 2, 10. *Which in time past,* saith he, *were not a people, yet are now the people of God, which in time past were not vnder mercy, but now haue obtained mercy.* And 1. *Cor.* 6, 9, 10, 11. after the Apostle hath reckoned vp a great number of wicked and vngodly liuers, *Fornicaters, idolaters, adulterers, wantons, drunkards, raylers,* & such like, plainly denouncing, that no *such shall inherit the kingdom of God*: hee presently addeth, saying, *And such were some of you; but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, & by the Spirit of our God.* Much might bee spoken, and many other places alledged, but by this already deliuered, wee may plainly see, what a great change and alteration the Lord dooth worke and bring to passe in all those that do belong vnto him. In all those (I say) that doo belong vnto him; for the Wicked, howsoeuer they may sometimes haue some prick of con-

conſcience, and ſodaine motions vnto that which is good, and ſo as they may ſeeme to be ſorry for their ſins, and verie reſolute to walke in newneſſe of life; yet as ſuch motions are neuer wrought in them by Gods ſanctifying ſpirit, ſo haue they neuer any certainty of continuance, but as a flame or flaſh of fire in ſtrawe or ſtubble, as they ſuddainly ariſe vpon carnal reſpects, ſo as ſodanly do they vaniſh & paſſe away againe. Their ſtony hearts cannot be made fleſh; all is quickly forgotten, and they are ſtill the ſame men they were before. So then we ſee heere (to conclude withall) that one courſe is to be taken with the godly, and another with the wicked, aſwel in the Miniſtry & preaching of the Goſpell, as otherwiſe. Such as continue in their lewdneſſe, and will not bee reformed (but harden their harts, and make ſtiffe their neckes againſt ſuch wholſom aduiſe and counſel as tendeth thereunto.) Such are to be reproo-ued and vpbraided, aſwell with their former, as with their daily tranſgreſsions. A man may boldly ſay to ſuch a one, thou

haſt

haſt alwayes bin of a lewd and vngodly diſpoſition, as eyther in this or in that reſpect, and ſo thou art ſtil; we ſhal do ſuch no wrong at all, though wee lay to their charge, and vrge to their Conſciences one and the ſame ſinne and offence, and that againe and againe, yea, ſo long as they continue therein without Repentance. But when a man that hath bin of a lewd diſpoſition, is now become an honeſt man. If he were in time paſt, either a vaine ſwearer; or a whore-monger, or a drunkard, a malicious, enuious, or a contentious perſon, or any other way euill inclined, and hath now left his olde and former ſinne, and endeuoureth to walke in a better way. It ſtandeth with no warrant from Gods word, to obiect any former matter at all, to the diſgrace of ſuch a one. But God is to be glorifyed for his Conuerſion, and the party encouraged by all good meanes to a zealous proceeding in the obedience of the trueth. So that fitly are all ſuch heere met withall, and iuſtly reprooued, who (to the diſgrace of the glorious Goſpell of Ieſus

Chriſt

Christ which they professe) are very ready to vpbraide those that feare god with the sins and transgressions of their vnregenerate estate with such faults & transgressions as they haue cõmitted before the time of their calling. As many such there are, who if they heare any thing vttred to the praise and commendation of any man (for godlines & religion) whom they do not affect. If they knowe or can call to minde, or do but heare of any vnwarranted behauiour, committed by thẽ in the former part of their life, great or smal; how long ago soeuer it wer done, & how penitent soeuer for it, they haue bin since, yet will they be sure, eyther to cast it in their teeth (if they presently confer with them,) or to blaze it abroade to the greatest reproach and disgrace of them, they possibly may. Thus did not the Apostle *Paule* deale with the Romanes. After their calling and Conuersion, hee vpbrayded them not with their former Idolatry and prophanesse, howe great and horrible soeuer it were, *But God be thanked* (sayeth hee) *Rom.6,17*

That

That ye haue beene the seruants of sin, but ye haue obeyed from the heart, &c. And thus (I say) ought we to do, reproaching onely such with their former transgressions who wilfully and shamelesly continue in them, but neuer obiecting to the disgrace of any reformed Christian, what he hath bin in times past, but giuing thankes vnto God for that hee is now. And the which, to the end we may do in vprightnesse of hart, and without respect of persons, as occasion may be offered: Let vs humble our selues before God in prayer, and craue the gracious assistance and direction of his blessed spirit.

these words, in the latter part of the twentith verse. *Be not high minded, but feare.*

LOuing and Christian Reader, when the precedent Sermons were ready for the Presse, there was no intent or purpose that any other should be published. But before their full impression (and namely in this Moneth of March 1612.) it came to passe (through an ordinary and orderly succession) that these two ensuing, were likewise Preached. The which two, finding no better entertainement then the former, but the first of them being much cauilled at, peruerted, and derided: some of the hearers applying it to themselues, and that as particularly as if they had beene expresly named and pointed out. And thereupon kicking and spurning at it, as if all were spoken of mallice, and as if the Pulpit were made a place by the Minister (by the disgracing of them) to reuenge himselfe. It hath therefore bin thought requisite, by some well affected, that they should be added vnto the other, and that altogether should bee tryed and examined by such as feare God, & haue godly wisedome & vnderstanding to discern.

Vnto whose censure, the Preacher doth most cheerefully and willingly, yeilde and submit himselfe.

¶ Be not high minded, but feare.

THese wordes, doe containe a part of the Apostles answere vnto an obiection which hee preuenteth in the former verse. The obiection is to this effect, and as if some one of the *Gentiles* (grounding the same vpon the Doctrin which he had taught before) should thus alledge; *The Branches are broken off*; that is to say, the *Iewes* are reiected, that we *Gentiles* might bee receiued into their place; and that there is therefore sufficient matter for vs, of glorying and triumphing ouer them. Now to this obiection, the Apostle answereth in this twentith verse, graunting the first part; as namely, that the braunches are broken off; that is, that the *Iewes* indeed are reiected, and that the *Gentiles* are entertained into their stead, but the consequent hee denieth, by expounding the cause of their reiection; namely, Infidelity, whereunto by Nature the *Gentiles* are as apt, and as readily inclined as the *Iewes*.

Iewes. Well (saith he) *through vnbeleefe they are broken off, & thou standest by faith; be not high minded, but feare.* As if hee said, it is true that thou obiectest, that the Iewes are cast off, and you receiued, but this withall thou oughtest to know, to consider, and weigh with thy selfe, that their vnbeléefe is the cause of their reiection, and that thou thy selfe by Nature art as subiect thereunto as they, there is therefore no cause wherfore thou shouldst insult or triumph, or behaue thy selfe proudly and arrogantly towardes them, but that thou shouldst rather feare; that is to say, modestly and reuerently worship, and serue God, and apply thy selfe with so much the more greater diligence to endeuour, for the preseruing and safe retaining of that Faith, by which at the first thou wast engrafted, and whereby (as yet) thou dost stand and abide. Thus hauing the sence of the obiection, and of the Apostles answere thereunto; now before I enter into the particular pointes of Doctrine necessarily and naturally arising out of these wordes, this question which needs to be cleered and resolued. If it bee true (may some say) which was

taught the laſt time; out of that which i
mediatly goeth before, that ſuch as ſta
by Faith in the State of grace, haue ſu
a firme and vnmooueable abiding,
that they may aſſure themſelues of th
ſaluation, and that nothing ſhall ſepar
them from the loue and fauour of Go
how, and in what ſence then doth the
poſtle heere exhort them to feare? If th
muſt feare, how can they aſſure the
ſelues of their ſtedfaſt ſtanding? For
ſwer whereunto we muſt firſt know: fi
that the Apoſtle in this place directeth
his ſpeech vnto euery particular per
but to the Gentiles in generall, amo
who at that time (as wel as now) there
doubt) were many arrogant and vnſan
fied profeſſors, many double and diſſe
bling Hypocrites, for whom this admo
tion was very neceſſary. Secondly,
word [*Feare*] in this Text, is not to be
ken for any troubling or tormenting f
but for a reuerend awe of Gods iu
ments, and for an holy care and ende
to preuent and turne away the wrath
diſpleaſure of God: the which holy
and endeuour, may very well ſtand an
gree with the certainety and aſſurance

F

Faith and saluation. So then, the Doctrine arising hence in the first place, is this; that true Faith, and pride, (I meane pride, not as it is an infirmity in Gods Children, but as it is a raigning sinne in the wicked) cannot possibly stand and agree together. That such as haue proud and haughty hearts, cannot possibly stand in the State of Grace, can neither truely beleeue, nor religiously submit themselues vnto the word and Gospell of Iesus Christ. This is the Doctrine, the which as it is directly offered in this Text, so doth our Lord Iesus Christ himselfe expressly confirme it. *Iohn* 5. 44. Where directing his speech vnto the *Iewes*, hee hath these wordes; *How can ye beleeue, which receiue honour one of another, and seeke not the honour that commeth of God alone?* and this is manifest in the Pharisies, who being puffed vp with a high conceit of themselues, scornefully reiected, and disdained the simplicity of the Gospell, preached vnto them by Christ himselfe: as we may see. *Iohn* 8. 9. and in many other places. This may yet further appeare by plentifull other testimonies and examples, as *Numb.* 15. where it is expressely Nu. 15, 30.

Doct.

pronounced, that whosoeuer doth ough
presumptuously or in the pride of hi
hart, he is so farre from beleeuing aright
as that he is guilty, euen of blaspheminy
The Lord, and therefore shall be cut off fro
among his people. The Prophet *Dauid* al
so (for his part) is so far from hauing an
tollerable conceit that it is possible for
proude and high minded man to bee th
Childe of God, and truely and faithfully
to believe in Christ, as that he flatly pro
testeth. *Psalme* 101. that he will not suffe
Psal. 101,5 such a one *to dwell in his house. Him, tha*
hath a proude looke (saith he) *and an hig*
hart, I cannot suffer. Of such pronounceth
Prou.6, 16, 17. *Salomon*. Also *Prou.6*. that they are hated
of God, and Chapt. 16. that they are a
Prou. 16, 5. *abhomination vnto him*. And before al
Prou. 8,13. this, Chapt. 8. that it is a principall effec
of the feare *of God to hate* such manner o
persons. Now, if proud and high min
ded men be hated of God, and an abho
mination vnto him, and if they are also to
be hated of all such as feare God: It stan
deth with no reason, to imagine o
think that such can possibly stand by faith
in the State of grace, for true Faith is a
speciall guift of Gods grace: and shal we

say,

say, that God giueth such speciall graces vnto those whom he hateth, and are abhominable in his sight? It is surely vnpossible. *Their heart was exalted* (saith the Lord of the *Israelites*. *Hos.* 13.) *therefore haue they forgotten me.* Marke the reason; *Therefore haue they forgotten me* (saith the Lord) and why? Because *their heart was exalted.* So we see, that a proud and high minded man, cannot so much as truelie remember God, much lesse then faithfully beleeue in Christ, and humbly submit himselfe to the Doctrine of his word. *Behold hee that lifteth vp himselfe* (saith the Lord by the Prophet *Habacuk*, chapt. 2.) *his mind is not vpright in him, but the iust shall liue by his Faith: yea, indeed the proud Man is as hee that transgresseth by Wine, therefore shall he not endure, &c.* In which wordes we see a manifest opposition betweene pride and faith. And by all these places wee haue this truth most cleerely confirmed, that it is not possible that a proud and high minded man should truely and faithfully beleeue in Christ. Now secondly we are to obserue, that pride & ambition doe commonly goe together, there beeing hardly a proude man that is

Hos. 13, 6.

Hab. 2, 4, 5.

not ambitious, nor an ambitious man that is not proud. And in whomsoeuer these are seated by the Deuill (for hee is the Authour of them) there is nothing so wicked, vile, and abhominable, but such men will affect it, and are apt and inclinable thereunto. For what else mooued *Korah*, *Dathan*, and *Abiram*, to murmure against *Moses* and *Aaron*, and to stirre vp sedition, *Numb.* 16. *Athalia* to *destroy all the Kinges seede*, but that shee her selfe might raigne? 2. *Kin.* 11. *Zimri*, *Shallum*, and many others, to murther their Lords and Princes, 1. King. 16. and 2. King. 15? *Abimelech* to murther his seauenty Brethren, the Sonnes of *Ierubbal. Iudg.* 9. *Absolon*, that wicked Hippocrite and vnnaturall traitor, to take armes against his Father *Dauid*, and to driue him from his Kingdome. 2 *Sam.* 15. Ambition was the roote and Fountaine of all this. And by these examples it is very cleare, that there is nothing so vile and abhominable, but proud and ambitious men are inclinable vnto it. Nowe, as pride and ambition, so also doe pride and vaine boasting commonly goe together, as heereof we haue examples in *Abasu-*

Numb. 16.

2 Kin. 11, 1.

1 King. 15, 9, 10.

2 Ki. 15, 10.

Iudg 9, 5.

rosh. Hest. 1. who sitting vpon the Throne of his Kingdome, made a feast to all his Princes and Officers, boasting of his Riches, and of the glory of his Kingdome. In *Haman* Chapt. 5. boasting himselfe of the glory of his riches, and wherein the King did magnifie him aboue all others. And Dan. 4. we read of King *Nebuchadnezzar*, how walking in his royall Palace of *Babell*, boasted of his greatnesse, saying; *Is not this great Babell, that I haue built for the house of the Kingdome, by the might of my power, and for the honour of my Maiesty?* And of such vaine boasters there are many other examples; some glorying in their Riches; some boasting of their strength; some bragging of their credite, of the fauour of great men, and such like. But now before we proceed any further, let vs consider how odious a sinne this is in the sight of God, and that by calling to minde the fearefull punnishments and iudgements inflicted and executed vpon proude, ambitious, and high minded men, vpon vaine glorying, and vaine boasting persons. And first, what a fearefull punnishment was inflicted vpon our first Parents, when as not being content

Est 1,2,3,4
Est 5,11,12

Dan 4,26, 27.

tent with that estate wherein God placed them, they would needs be climing higher, and laboured to bee like vnto God

Ephe. 2, 3. Are not we thereby become the children
Psal. 51, 5. of wrath, conceiued and borne in sinne by Nature the very Bondslaues of Satan and subiect to a thousand miseries? these (I say) be the accursed fruits of this root of pride and ambition, whereby we may cleerely discerne, how odious and loathsome it is in the sight of God. What iudgment did God execute vpon proude and

Ester 7, 10. ambitious *Haman*, when he caused him to be hanged vpon the very same gibbet that himselfe a little before had erected for *Mordecaie*? What reuenge did he take of *Athalia*, when hauing murthered all the Kings seed, she her selfe was slain

2 Ki. 11, 16. 2. King. 11. How searefull and horrible was the death of *Absolon*, when as hanging vnder a Tree by the haire of his head he was there strooke through and slaine at what time with his Army hee fought a-

2 Sam 18, 9 gainst his Father *Dauid*. 2 Sam. 18. What
14. iudgement did the Prophet *Esay*. Chapt.

Esay 14, 4. 14. denounce against *Nebuchadnezzar*? And as *Daniell* declareth. Chap. 4. it was then fulfilled when after hee had exalted him-

himselfe, *He was driuen from men, and did eate Grasse as the Oxen, and his bodie was wet with the Dew of Heauen, till his haires were growne as Eagles Feathers, and his nailes like Birds clawes?* Neither may we ouer-passe the fearfull iudgement of God executed vpon *Herod. Act.* 12. who being puffed vp with the flattery and vaine applause of the people for the eloquency of his Oration: the Text saying, that *They gaue a shout*, crying; *The voyce of God, & not of man: because hee gaue not the glory vnto God*, but vsurped it as due to himselfe, he was *Immediatly smitten by the Angell of the Lord, and being eaten of Wormes, gaue vp the Ghost?* But now hauing thus made manifest the loathsomnesse of this sinne, by the consideration of Gods fearefull iudgements executed in regard thereof: it remaineth, that in the next place we set downe some particular Arguments and effectes of pride, and haughtinesse of mind, as they are deciphered in the word of God, and seene by experience in the behauiour and conuersation of such manner of men. And first touching matters of Religion and godlinesse. Although such as are proud and high minded, bee very

Dan. 4, 30.

Acts 12, 21 22, 23.

very farre from ſound knowledge, and al ſanctifying graces; yea, ignorant and vnskilfull in the very firſt principles, yet like the Phariſies (of whom Chriſt ſpeaketh. *Iohn 9.*) becauſe they can ſet a better face vpon the matter then the common ſort, they are commonly puffed vp with ſuch arrogant conceits, as if they wanted no neceſſary grace, and as if nothing were hid from their vnderſtanding. Such as are proud and high minded, come to the hearing of Gods word when it is preached, with preiudicate opinions, not to learne, and to bee builded vp towardes Gods Kingdome, but to finde ſome matter (if it bee poſſible) to cauell with the Miniſter, and to diſgrace him in his calling, and ſo vttring (when opportunitie ſerues their turne) not onelie ignorance and mallice, but oftentimes alſo euen flat blaſphemy, and that after an impudent and moſt ſhameleſſe manner. Neuer ſhall you heare proud and high minded men, eyther penitently acknowledge any thing in them to be amiſſe, or in humility and lowlineſſe deſire of the Miniſter, or of any other, to be taught and inſtructed in the way of ſaluation: but theſe are

perem-

peremptory Censurers and Controllers of whatsoeuer crosseth their peeuish and peruerse affections: let it neuer so plainely appeare to proceede from God, according to his word. By no meanes can such men abide the wordes of exhortation, but labour will they with all possible meanes to quench the Spirit, and to tye the tongue of the Minister, that hee may either not speake at all, or no otherwise then they would haue him. It is their property to wrest and peruert wholesome Doctrine, to scorne and chafe, and to shew themselues highly discontented, if the Minister reprooue any thing that toucheth them, how farre soeuer it be oftentimes from his intent or purpose. These and such like effects, are ordinarily seene among such as are proud and high minded men. Againe, if such men haue any knowledge at all in heauenly thinges (as some of them haue) their knowledge, by reason of their pride being not sanctified, dooth nothing but puffe them vp: They will professe much, and none so great talkers as they, but no care nor conscience shall you see of an agreeable practise. As they doe not like to be taught and exhorted,

ted, so much lesse to bee admonished or reproued, let him neuer tell me this, (will they say) or let him neuer teach me that, I am not now to learne, I know what I am to doe as well as he, I am no Nouice, I haue not spent my time so vnprofitably, I am too old to bee Catechized, I thinke scorne to goe to schoole to him, and such like. Not without great cause therefore doth the Scripture exhort vs to heare and receiue Gods word with meekenesse, and assureth vs withall of Gods gracious presence (if we bee meeke and humble minded) to reuiue our *Spirits, and to giue vs life, to teach vs also, and to guide and direct vs in his waies*: yea, and for the better inducing of vs heereunto, not onely propoundeth the example of *Moses*, as how he was a *Very meeke man, aboue all the men that were vpon the earth. Numb.* 12. but also of *Dauid, Hezechia, Iosiah*, and many other, meekely receiuing the word of God when they heard it, their harts melting and trembling at the consideration thereof, and so consequently, reaping and enioying most notable comfort and consolation thereby, for the assured sealing of Gods speciall loue and fauour, to the euer-

Iam. 1, 21.
Esay 57, 15
Psal. 25, 9.
Num. 12, 3

euerlasting peace and saluation of their Soules. For why? The seede of Gods word in the hearts of meeke and humble minded men is fruitfull, as good seede in good ground: but in such as are proude and high minded, it is altogether vnfruitfull as in euill ground. They that are meeke and humble minded, heare Gods word with feare and trembling, as the word proceeding out of Gods owne mouth, and with ioy and cheerefulnesse the worde that is able to saue their Soules: but proud and high minded men, they come to the preaching of it, onely vpon worldly and carnall respects, so doe they heare and regard it, but as the word of a frayle and sinfull man. The meeke and humble minded, will acknowledge the truth, the holinesse, and the authority of it: but the proud and high minded, will acknowledge it no further, then they finde it agreeable to their humaine reason, and fleshly wisedome. The meeke and humble, when they heare what God requireth at their hands, what they ought to doe to please him with all, and what they auoid least he be displeased: they will desire in their hearts, that they may glorifie

fye God accordingly, and pray for grace and heauenly assistance to that end: but the other sort are high conceited of their owne sufficiency, and as if they needed no heauenly helpe for the accomplishment of any duty which God requireth. The meeke and humble minded, regard the Ministers of Christ, who are faithfull in their places, as the Messengers and Ambassadours of the Lorde of Heauen and Earth, and as blessed and pretious Instruments of their saluation, saying with the Prophet and Apostle; *How beautifull are the feete of them which bring glad tydings of peace, and bring glad tydings of good things:* but proud and high minded esteeme and account of them for the worst part, but euen as the *off-scowring of all things*, not worthy of any estimation or regard: and whereas the other sort loue them in singular loue for their *Masters sake*, as the Apostle beseecheth them 1. *Thes.* 5. they will be sure to haue them in singular hatred, hurting and despighting none more then they. The meeke and humble minded, when they heare the sweete promises of Gods grace and mercy in Christ Iesus, to the free and pardo-

tar forgiueneſſe of their ſinnes, to their iuſtification and eternall life, will be allured to the magnifying of Gods mercy, with an humble acknowledging of their own vnworthineſſe: but proud and high minded men are apt to be puffed vp with high conceits of their owne worthineſſe and deſerts. The one ſort, when they heare their ſinnes reproued, and the iudgments of God threatened, they will bee greeued in their Soules, and wounded in their conſciences, becauſe by their ſins they haue offended God, being their gracious and merciful Father in Ieſus Chriſt, humbly for Chriſts ſake craue mercy and rgiueneſſe, and the gracious aſſiſtance Gods grace and bleſſed Spirite to reeme the time, and that hating and deſling all the waies of ſin from the botme of their hearts: they way glorifie od, and ſeale the aſſurance of their own uation in the fruits of the Spirit, in all *oodneſſe, righteouſneſſe*, and *Truth*, al the aies of their life afterward: But it is the roperty of proud and wicked men when heir ſinnes are diſcouered, and the iudgments of God denounced, either *to wipe heir mouths* (with the *Harlot*, *Prou.* 30.)

and to shift all from themselues, as if they
Pro. 30, 20 had not *committed iniquity*, or else to harden their hearts and iustify themselues: and as for the threatnings of Gods iudgments, they regard them not, but euen as
Esay 28, 15. if they had made a *Couenant with death, and an agreement with Hell*, they securely goe on in their prophaneneſſe, as though no scourge or plague whatsoeuer, eyther could or should lay holde vppon them. These and such like, are the Arguments and effects of pride and haughtineſſe of mind, deciphered in Gods word, and to be seen in the ordinary behauiour of such maner of men, when the case concerneth the glory of God and their owne saluation. And now to proceede to some other instances. If such as are proud and high minded be preferred before others (as commonly they are) in the riches, credit, countenance, and estimation of the World, whereas they should apply their wealth, and the greater meanes God hath giuen them to the glory of God, and to the good of their Bretheren, they imploy al, to the discountenancing of good men and of good causes, and to the encouraging of euill men, and of bad causes.

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Whereas they ſhould approoue themſelues to be ſuch as they would be acounted, by labouring to excell the common ſort in good and commendable actions, to the benefite either of the Church or Common-weale; as alſo in bountifulnes and liberality, in beeing humble, affable, courteous, louers of peace, &c. which are indeed the true ornaments of a true Gentleman: they contrariwiſe by their boaſts and brags, when there is no vſe nor need of them, and by their beggarly purſſes, when they ſhould doe good, and by degenerating into all other contrary extremities; of Noble (as the *Heralds* ſpeake) become Ignoble, loſe all iuſt claime of reputation and preheminence, and worthily make themſelues as baſe, as the baſeſt of all. Againe, proud and high minded men are commonly contentious. For as *Salomon* ſaith. *Prouer.* 13. *Onely by pride doth man make contention.* And marke it who will, there is hardly a proud man that is not contentious, nor a contentious man that is not proud. All contention, quarrelling, ſtriſe, and debate, and all diſſions and ſeparations in the places of their aboade, being ordinarily ſtirred vp

by such, who with their high words, stately gestures, imperious speeches, and peremptory censures would ouer-sway all things at their pleasures. If there be any such dwelling among you, either ye must let them haue their owne wils, how corrupt or peruerse soeuer it be, although they bee neuer so prophane Contemners of the Gospell and Religion of IESVS CHRIST, in the Ministry and profession of it: neuer so furious and outragious, neuer such ordinary abusers of Gods sacred Name, in swearing, cursing, blaspheming, make a common custome of prophaning the Lords day in themselues and in their Children and Familie, in neglecting the holy exercises, and in the doing of many thinges which they should not doe. Although they be neuer so prophane scoffers, railers, filthy talkers, neuer so great lyars, Back-byters; nay, though they take in hand neuer such wicked and vnconscionable practises, not only to the vniust vexation of their Neighbours, but to the hurt and oppression, euen of the poore and Fatherlesse: yet if ye will be quiet, and loue your owne ease, you must let them alone, and not presume to as-

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them why they doe so? For if you eyther exhort them to a better course, or reproue or finde fault with them, and especially if you go about by ordinary means to crosse their wils, and to bring them to reason whether they wil or no: their malice will presently grow to bee so exceeding and vnmeasurable, that they wil not care what they say, nor what they do, no nor what they sweare, so as one way or other they may hurt and despight such as contradict and oppose against them, and reuenge themselues. This property of a proud and high minded man, well knew *Salomon*, when he saith yet further. *Pron. 18. He that is of a proud heart, stirreth vp strife.* Lastly, such as are proud and ambitious, are ready to iudge the same of others. As this is manifest in Christes Brethren or Kinsmen. *Iohn 7.* Who as they were themselues ambitious and arrogant, so had they the like opinion of our Lord Iesus Christ himselfe, and therfore it is that they vrge him in that place, to goe into *Iudea*, and to *shew himselfe to the World*. And although they would haue him thinke that they did it in regard of his office and calling, that he might be Iohn 7. 3. 4.

knowne to the Worlde for the promised
Verse 5. Messiah and Saniour: yet as the Euangelist sheweth, they did not beleeue this, neither were they perswaded of it in their hearts: but accounted him (like themselues) a proud and vaine-glorious man, one as they say, that sought to be famous, and therefore did they tempt him after that sort. But now, that our Lord Iesus Christ was not ambitious nor vaine-glorious, as they most wickedly and vncharitably conceiued of him; neither at any time sought to be famous, but as the necessity of his calling made him so: it plainly appeareth, not only by the often commandements which he gaue for the concealing of his maruellous woorkes and
Math. 9, 30 heauenly glory. *Math.* 9. 17. and in ma-
Math. 17, 9 ny other places; but also hereof haue we a norable example. *Iohn* 5. where we may read, that although hee had done such a wonderfull Miracle, in healing the Man that had been diseased thirty eight years, as in regard whereof he might iustly haue expected the praise and commendation of all men: yet least he should seeme in any measure at all to affect it, he chose rather
Iohn 5, 13. to conuey himselfe away, according as

hereunto

heereunto tend his owne wordes in that same Chapter, saying; *I receiue not praise of men.* And *Iohn* 8. *I seeke not mine owne praise.* And a little after, *If I honour my selfe, my honour is nothing worth: it is my Father that honoureth me.* Heereunto also tendeth his Doctrine, touching praier and giuing of Almes. *Math.* 6. as you may see at large in that Chapter. Heerein wee haue in like manner, the notable examples of his Apostles, as of *Peter* and *Iohn*, *Actes* 3. where we read, how after they had maruellously restored a lame Man to his feete, and the people thereupon became greatly astonished, as though by their owne power they had doone so great a worke: so farre were they from arrogating any thing to themselues in regard therof, as that *Ye men of Israell* (saith *Peter*) *why marueil ye at this, or why looke ye so stedfastly on vs, as though by our owne power or godlinesse, wee had made this Man goe? The God of Abraham, and Isaac, and Iacob, the God of our Fathers hath glorified his Sonne Iesus, &c.* And a little after; *And his Name hath made this man sound whom ye see and know, through Faith in his Name, &c.* Another notable example we

Verse 41.

Iohn 8, 50, 54.

Mat. 6, 1, &c

Actes 3, 12, 13, 14, 15, 16.

Acts 14, 13, 14, 15. haue. *Acts* 14. 13. in *Paule* and *Barabas*, where the people ſuppoſing them to bee Gods, and thereuppon ready to haue ſacrificed vnto them: *They rent their cloths,* (as the Text ſaith) *and ranne in among the people, crying and ſaying; O men why doe ye theſe things? we are men ſubiect to the like infirmities, &c.* Hereunto alſo appertaineth that of Saint *Paule. We praiſe not our ſelues* (ſaith he) *but giue you an occaſion to* 2 Cor. 5, 12 Gal. 5 26. *reioyce of vs.* And Gal. 5. *Let vs not be deſirous of vaine glory:* and in the next chapter. *If any man ſeeme to himſelfe that hee is ſomewhat, when he is nothing: he deceiueth himſelfe in his imagination.* And now to make ſome vſe of that which hath beene ſpoken. Seeing true faith and pride cannot ſtand together, ſeeing ſuch as haue proude lookes and high hearts, cannot ſtand in the State of grace, neither truely beleeue in Christ, nor religiouſly ſubmit themſelues vnto his word and Goſpell: And therewithall remembring alſo what the Apoſtle *Peter* ſaith. 1. *Pet.* 5. 5. *That God reſiſteth the proud, and giueth grace to the humble.* What our Sauiour ſaith alſo. *Math.* 20. and 23. *Whoſoeuer will be chiefe among you, let him be your Seruant, And*

Gal. 6, 3. *Vſe.* 1 Pet 5, 5. Math: 20, 27 Math: 23, 11 12.

whoſoeuer

whosoeuer will exhalt himselfe, shall bee brought low. Let vs therefore in the feare of God, beware of pride and haughtines of minde, fly ambition, and not bee desirous of vaine glory. Let vs not exalt our selues, least we be brought low, but humble our selues that we may bee exalted. If any man couet to bee exalted, God is his aduersarie; if vpon arrogancy he attribute any little part of that to himselfe which belongeth vnto God, GOD will oppose himselfe against him, & confound him for it, according as hee saith, *Esay* 42. that *He will not giue his glory to another*. As our Lord Iesus Christ was of a meeke, of an humble and lowly Spirit: so let vs behaue our selues in the whole course of our life, that if any accuse vs of pride, of ambition, and of vain glory, it may appeare to the glorie of God, and to the peace of our own soules, in the experience of all such as truely fear God, that they doe it falsly, maliciously, and vncharitably. It being the propertie of proude and high minded men (as I obserued before) to iudge and accuse others to be as proud and as high minded as themselues, and especially such among the

Esay 42, 8.

the reſt as are ſent of God, to reproue and taxe them for their pride. According as heereof, there is another example in *Haman*. Becauſe *Mordecay* would not bow to proud *Haman*, but by his countenaunce gaue a checke to his ambition, *Haman* thought *Mordecay* to be as proud and high minded as himſelfe. Such proud and ambitious *Hamans*, there are many at this day, looking that all ſhould ſtoope vnto them: Checking and controlling others as ſawcy and malapert, & as wanting good manners, euen as *Haman* did *Mordecay*, if they yeeld them not that reuerence and ſubmiſſion which they expect. And not onely not vouchſafing to do reuerence themſelues vnto ſuch, who in regard of their places, and of the guifts of God vpon them, are worthy (by Gods
1 Tim.5.17 ordinance) of *double honour*: but cenſuring, flowting, and mocking ſuch as doe the ſame. Cleane contrary whereunto, let vs endeuour in the feare of God to behaue our ſelues. Let vs weigh our bodily miſeries, the vices and corruption of our ſoules; yea, al our iniquities, let vs weigh all theſe (I ſay) in the ballance with whatſoeuer in vs may be excellent, and where-

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in we take pleasure and delight, and wee shall see, that the counterpoise will soone weigh downe our pride, and repleniſh our countenances with ſhame and confuſion. Let vs ſet our ignorance againſt our knowledge; the vertues we want, againſt that we haue; our ſins, againſt our righteouſneſſe; and our corruption againſt our holineſſe: and ſoone by this meanes, ſhall all pride and haughtineſſe be vtterly quenched. Let vs not compare with the deuils in exalting our ſelus, but be like vnto the Angels in humbling our minds. The more directly the Sun ſhineth vpon vs, the leſſe is the ſhaddow of our body: euen ſo the leſſe we arrogate to our ſelues, the greater are the graces of Gods Spirit wherewith we are endued. *What haſt thou* (ſaith Saint *Paule*) *that thou haſt not receiued? If thou haſt receiued it, why reioyceſt thou as though thou hadſt not receiued it.* 1 *Cor.* 4. What Man was euer more mighty, more rich, more wiſe, or raiſed to greater glory then *Salomon?* And yet dooth hee euen cry out and proteſt. *Eccle.* 2. That all *is but vanity and vexation of the Spirit, and there is no profit vnder the Sunne.* What will it Eccle. 2, 11.

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auaile vs to be accounted great or excellent in the World, and vile and wretched in the sight of God? to be flattred, applauded, and commended of fraile and foolish men, and as loathsome and abhominable, to be hated and abhorred of God? Hereunto may be added for further amplification, that notable exhortation of the Apostle *Paule. Ephe.* 2. *That nothing be done through contention or vaine glory, but that in meekenesse of minde, euery Man esteeme other better then himselfe.* But now if hereupon it be demanded, how he that doth in truth and indeede excell and surpasse another in any guift, grace, or good quality, should possibly think such a one to be better then himselfe? Such and such (will a proud and high minded man bee ready to say) are but Blocke-heades, and Beetleheads, there is nothing in them to be regarded, and shall I thinke them better then my selfe? I think great scorne to be compared with such. But when the Apostle exhorteth vs to think others better then our selues, his meaning is not that wee should in this sort examine our selues and other men. But that on the one side we should take a due consideration

tion of the vertues and good thinges that are in others, how weake or small soeuer they bee; and on the other side, examine and take a good view of our owne sinnes and infirmities. That we should not compare our guifts and the good thinges that are in vs, with the guifts and good things that are in them: but our wants and infirmities, with their graces. For what is the cause that some are puffed vp with such high conceits, as that they grudge at their Superiors, enuy their equals, and disdaine their Inferiours, as if in comparison of themselues, few or none were worthy of any account? Surely, because on the one side, they neuer marke with a charitable iudgement, the vertues and good qualities that are in others: and on the other side, haue their owne hearts voide of true humilitie, and their consciences touched with no consideration or remorse for sin. To the ende therefore, wee may haue a comfortable testimony, that we stand by faith in the State of Grace, and in the vndoubted hope of eternall life, it highly behoooeth vs to pray vnto God, to settle and establish in vs true humility and lowlinesse of minde, as being the beginning,

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the middle part, and the ende of a true Christian life, all pride and arrogancy of heart beeing vtterly expelled and rooted out. Remembring yet further, that when

Pro.6,16, 17. *Salomon* saith. Prouer. 6. *That the Lord hateth fixe thinges, and that his Soule abhorreth seauen.* The first of all he plainelie expresseth, to be *The haughtie eyes*. And therefore it is notably recorded of *Dauid* 2 Sam. 6. that when *Michall* the daughter of *Saule* despised him in her heart, and was so farre from yeelding him honour that was due vnto him, and which hee might iustly haue exacted at her hands, as that she disgraced him (as much as lay in her) with reproachfull tearmes: so great was his humilitie, and so farre from all pride and ambition, as that among other

2 Sam.6,22 words this was part of his answer; *I will yet be more vile then thus, and will bee low in mine owne sight*. Now a notable way and meanes to attaine to true humility, is to bee touched in conscience by the consideration of our sinnes, where-with we are polluted and defiled in euery part of both body and Soule: For surely, if we rightly enter into the examination of our sinnes, we shall easily find sufficient cause

of

of honouring and preferring others before our ſelues. Our owne conſciences telling vs, that it is almoſt vnpoſſible that other men ſhould be ſuch great and grieuous ſinners, haue ſuch corrupt thoughts, affections, and deſires, and goe ſo often and many waies aſtray, as wee our ſelues are guilty of in our ſelues, and priuie vnto. For our owne ſinnes and tranſgreſsions we may know in a great meaſure, but nothing ſo certainely or particularly the ſinnes and tranſgreſsions of other men. And therefore in compariſon of other men, we ought to be humble in our own eies. Neither ought this onely to moue vs to humility, that wee are guilty in our conſciences of great and hainous ſinnes, but becauſe they are alſo manifeſt and apparant before the face of God. For as the Apoſtle ſaith, Hebr. 4. *All things are naked and open to his eyes.* He is the Searcher of the heart, he knoweth what lyeth hid in the ſecret affections, ſo that howſoeuer we can bleare the eies of men, as if our waies and hearts were ſtraight and vpright, yet God will finde vs out, we cannot deceiue him, nor ſo eſcape his mighty arme: all which ought to moue

vs

vs to humility. Last of all, let vs know and consider with our selues, that if wee nourish pride and ambition in our harts, we shall thereby euen pollute and defile all the good guiftes of God, whatsoeuer are within vs. For euen as a corrupt humour when it hath once gotten the vpper hand in a mans body, whatsoeuer is eate or drunke is easily turned into the same: euen so a high minde doth conuert all the gifts that are in man, into pride, arrogancy, and vaine boasting. For as the
Tit. 1, 13. Apostle saith. Tit. 1. 13. *Vnto them, that are defiled and vnbeleeuing, is not hing pure, but euen their mindes and consciences are defiled.* Let vs therefore in the feare of God, remembring yet further what *Salo-*
Prou 16, 18. *mon* saith. Prou. 16. 18. *That pride goeth before destruction,* And that *the Lord will destroy the house of the proud men,* as he expressely speaketh also in the Chapter be-
Pro. 15, 25. fore: that *The scornefull shall be consumed*
Esay 29, 20. as *Esay* denounceth. Chapt. 29. and that
Obad: 3. (as *Obadiah* saith) the pride of their heart shall deceiue the wicked: let vs therefore (I say) settle our selues to embrace true humilitie, and lowlinesse of minde, expressing it in our wordes, in our counte-

nances

nances, in our apparrell, in our gestures, and in the whole course of our behauiour. As the Apostle exhorteth againe. Phil. 2. *Let the same minde bee in vs, that was* in Christ Iesus. The Dignity and excellency of our Lord Iesus Christ was not let to him, but that he honoured vs euen with his owne reproch: no dignity therefore, no calling, no credit, countenance, or authority, whereunto wee are, or may be exalted in this life, ought to be any impediment or hindrance, to restraine or withhold vs from being so humble in our own eyes, as that we esteem and account others better then our selues. Our Lord Iesus Christ came not to be ministred vnto, but that hee himselfe should minister and doe seruice vnto others; yea, and euen giue his life for the redemption of many. To the zealous imitation of whose example, doth hee most louinglie exhort vs. Math. 11. saying, *Take my yoak on you, and learne of me, that I am meeke, and lowly in heart: and yee shall finde rest vnto your soules.* The which guift and grace of right imitation, the Lord vouchsafe vs for Christ Iesus sake. Amen.

Phil. 2, 5.

Math. 11, 29

THese words are rather an admoniti-
on, then a threatening; the purpose
of the Apostle beeing not to make them
doubtfull of their saluation, but to stirre
them vp (as I told you the last time) to so
much the more carefulnes and diligence,
for the preseruation of that Faith where-
with they were endued. Now then for
the Doctrines. First, in that the Apostle
dooth th thus admonish the *Gentiles*, o
whom there was at that time a glorious
Church, visibly appearing to the World.

Doct. 1. We may learne and obserue, that the Do-
ctrines of the glorious Gospell of Iesus
Christ, the wholesome exhortations, ad-
monitions, & reprehensions of the same
are necessary and profitable, not only fo
the weake and ignorant, and for such a
are but Nouices in Religion, but euen al-
so for the resolute and well instructe
Christians, which are not ignorant, bu
throughly grounded and established i
the truth. Such (I say) were the *Gentiles*,
whom the Apostle heere admonisheth.
They were called and conuerted to the
Faith, they made a glorious profession of

Christ

Christ and his Gospell; yea, they stood by faith in the State of Grace, and as hee saith yet further of them. Chap. 15. *They were full of goodnes, and filled with all knowledge, and able to admonish one another.* And yet notwithstanding, all this we see heere how the Apostle thought it most necessary, not only to teach & instruct them, but also to exhort and admonish them, that they walk worthy of the vocation whereunto they were called, and that they shold take heede they abuse it not. And surely this was not without heauenly wisedome and consideration. For why? The Word and Gospell of Christ, containeth not onely Milke for the weake Younglings, but strong meate for them that are of age; none so learned, but thereby hee may bee better instructed; none so wise, but thereby hee may learne to bee more wise; none so resolute, but may thereby bee confirmed; not any so holy and perfect, but by the Doctrines, Admonitions, and Exhortations of Gods word, he may grow and increase in holinesse and perfection. How necessary therefore it is, that all generally; yea, euen as well the resolute and grounded Christians, as the

Rom. 1. 8. Ro. 15, 14.

rude and ignorant sort, as well those that know most, as such as vnderstand least, should be oftentimes exhorted, admonished, and put in mind of their duties: euery soule that hath any spirituall feeling, may easily perceiue and vnderstand. For this cause most notably, thus writeth the
2 Pet. 1, 12. Apostle *Peter*. 2. *Pet*. 1. *I will not be negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be stablished in the present truth.* Marke his words, that although those vnto whō hee wrote, were endued with the knowledge of Gods word, and most excellently grounded in the truth of Religion: yet did he account it most necessary, not only in regard of the discharge of his owne duty, but also of their saluation, alwaies to put them in remembrance of the same. Hereunto also appertaineth that of Saint
1 Ioh. 2, 21. *Iohn*. 1. *Iohn*. 2. *I haue not written vnto you* (saith he) *because ye know not the truth, but because ye know it, and that no lie is of the truth*. In which wordes, it is most cleere and euident, that the Doctrines, admonitions, and Exhortations of Gods word, are most necessary, and euen most especially to be applied, vnto such as are most

moſt skilfull in the waies of the Lord, that they may the more effectually goe forward, to the glory of GOD, and to the good example, winning, alluring, and drawing on of others. Such beeing the naturall dulneſſe euen of the beſt, and ſo huge and bottomleſſe their corruptions, as that vnleſſe they bee oftentimes taught & put in mind of their calling, and of the duties therof, the Spirit will be ouerwhelmed of the fleſh, and their Faith by little and little, weaken and decay, Chriſtians therefore (I ſay) yea euen the beſt Chriſtians that are, haue neede to be continually pricked forward and called vpon, that they forget not themſelues, that they ſuffer not their corruption to preuaile againſt them, and that they become not fruitleſſe nor ſloathfull in the workes of righteouſneſſe, which are by Ieſus Chriſt to the glory and praiſe of God. The euident truth of which point, as it tendeth to the worthy reproofe of all ſuch (as many ſuch there are at this day) puffed vp with ſuch a proud conceit of their owne wiſedome, knowledge, and ſufficiency, as that they haue no neede at all in their owne perſwaſion, to be further inſtructed, ad-

Vse. monished, and put in minde. And therefore esteem of the ordinary ministery and preaching of the Gospell, but as a needelesse and superfluous exercise, and as if they might be as well without it, as with it. And so come vnto it onely for custome and fashion sake, without any religious regard of being profited thereby, and builded vp to holinesse and perfection. Putting also no difference betwixt the Seruants of God that are zealous and faithfull to discharge their duties in this behalfe; and others, who like vnsauoury Salt, are good for nothing, but make such especially of the obiects of their mallice, and seeke to hurt, despight, and vex none more then they that labor for their good and saluation, as if they were not worthy of any countenance, credit, or estimation among men: As this Doctrine (I say) tendeth rightly to the reproofe of such, and discouereth the fearefull estate that they are in, vntill it please God to giue them repentance and a better minde: euen so let all those that feare God, cleane contrary to the prophane and peruerse examples of such, loue often admonitions and Exhortations, euen as their life, and

and let them account of such as are sent of God, to put them in remembrance of their duties, and are faithfull and painfull in this behalfe, as notable and precious Instruments of their saluation, saying with the Prophet and Apostle; *How beautifull are the feete of them which bring glad tydings of peace, and bring glad tydinges of good things.* And so consequently, bee no lesse desirous hereof, then of our ordinary meat and drinke, knowing that the one is as necessary for the soule, as the other for the body. Such a feeling of wants and infirmities, and such zealous desire of often instructions and admonitions, was in the Prophet *Dauid.* And therefore would he goe to the house of the GOD, to heare what the Lord wold say concerning him, and *Psa.* 141. *Let the righteous smite me: for that is a benefit, and let him reproue me, and it shall be a precious Oyle that shall not breake mine head.* And such a feeling of wants and infirmities, and such a hungry desire of the wholesome instructions, exhortations, and admonitions of Gods word; there is (the lord be praised) in many at this day, & euen in some (as I know by comfortable experience) in this pre-

Esay 57.7. Ro. 10, 15.

Psal. 141, 5.

sent place. And surely this is a right Christian feeling, affection, and resolution indeede, propper onely to Gods Children, and among some other, a most certaine and infallible argument of our eternall election to eternal life. And therefore how highly it behoueth vs to pray vnto God, to humble and prepare vs hereunto by the mighty worke of his blessed Spirit, euery one that hath any spirituall discerning, may easily perceiue and conclude with himselfe. A second doctrine, more particularly arising hence for our further in-

Doct. 2. struction, is this. That a most excellent way and meanes for the preseruation of Faith, and for the vpholding of vs stedfastly and vprightlie in the way of saluation, is (together with humblenesse and lowlinesse of mind) reuerently to worship and feare the Lord. Now, the true feare of the Lord, consisteth both in louing and honouring of him. For the Lord God (as we must know) hath in himselfe the reuerence both of a Father, and of a Lord or Mai-

Mal. 1, 6. ster, according to that. *Mal.* 1. *If I bee a Father, where is mine honour? And if I be a Maister, where is my feare, saith the Lorde of Hoasts?* So that whosoeuer will truelie feare

feare, he muſt endeuour to ſhew himſelfe, both an obedient Son, and a dutifull Seruant. There muſt bee in him a reuerence mingled with honour and feare; not a feare of puniſhment, with a doubting of ſaluation, but a carefull ſtudy mixt with the loue and honour of God. Vnto this feare, it is that the Apoſtle heere exhorteth the *Gentiles*, not meaning thereby, (as I told you before) to make them diſtruſtfull and doubtfull of Gods ſpeciall loue and fauour towards them to eternal life, but that they ſhold humbly acknowledge and confeſſe his fatherly goodneſſe and vnſpeakable kindneſſe towards them in Chriſt Ieſus, and loue him vnfeignedly againe for the ſame: therewithall alſo bee ſorry for their ſinnes and great vnthankefulneſſe, and moſt ardently deſire the continuance of their reconciliation made by Chriſt. But let vs conſider this ſome-what more particularly. The feare of God is commonly diſtinguiſhed into a ſeruile & childly feare. The ſeruile feare riſeth in mens hearts, vppon the conſideration of Gods Iuſtice and righteouſneſſe, to the puniſhment of ſinne; and the other from loue, euen as the Childe feareth the Father

ther, and ſtandeth in awe to offend him. Notwithſtanding, beſides theſe two kinds of feare; there is alſo another feare, and that euen in ſuch men as ſay in their harts
Pſal. 14, 1. there *is no God*. There being none vndoubtedly, ſo wicked an Atheiſt, none ſo hardned, ſenceleſſe, or without remorſe, but by the light of his owne conſcience, and brightneſſe of Gods truth, hee hath often within him ſome feare and trembling, by the ſight and conſideration of his ſinnes, and of Gods fearefull iudgements denounced and threatned againſt the ſame. And how great paines ſoeuer ſuch men take to go to the deuill, to confirme their hearts in vnbeleefe, and to exclude and put out of their mindes, all remembrance and cogitations of the iudgement to come: yet ſuch is the ſtrength of conſcience, through the euidence (I ſay) of Gods truth, that they haue much trouble and ſtirring in them; yea, much anguiſh and perplexity, howſoeuer beeing giuen vp to a reprobate ſence, it continueth not long together, but they harden themſelues againe, and ſo as it can bring forth in them no good effect. The ſeruile feare I obſerued before to be in ſuch, who

being

being conuinced in their conſcienees, do beleeue and know that there is a GOD, but they do not ſo much loue him as God, as feare him, becauſe he is a iuſt and righteous Iudge, that will take vengeance on them for their ſinnes. This is that feare which the Apoſtle ſpeaketh of. *Rom.* 8. where hee ſpeaketh of the faithfull; *Yee haue not* (ſaith he) *receiued the ſpirit of bondage to feare again.* The Spirit of bondage is the ſpirit of them that are bound, as ſeruants and Bond-men, who ſo feare their Maſters, that they ſerue them not for loue or conſcience ſake, but for feare of punniſhment. And of this diſpoſition are many at this day, doing many things which in themſelues are good and commendable, profitable and comfortable for thoſe among whom they liue: but not for conſcience, nor as fruites of Faith, but for worldly and carnall reſpects, to get credit and praiſe among men: and eſpecially to eſcape by this meanes the ſeuerity of Gods iudgements. This maketh many (I ſay) to doe many good and commendable actions, whereas otherwiſe they would neuer doe them. The other feare is, when as the elect and ſuch as are godly Rom. 8, 15.

ly indeed, do ſerue & honor God as their father, depend vpō his wil with reuerence and haue (aboue all thinges) an eſpecial feare, leaſt by any means they ſhould offend him, becauſe of the loue which they beare vnto him. They that haue this feare doe differ as much from the other, who haue the ſeruile feare, as a chaſt and faithfull Wife that loueth her Husband, doth differ from a Harlot. This feare, in the Scripture is called an holy feare, & thereto are all thoſe good thinges to be applyed, which are promiſed therein to the happineſſe and felicity of ſuch as feare God. This feare commeth of the guift and Spirit of God, and whoſoeuer haue this guift, they feare GOD, not waueringlie nor for a ſmal ſpace of time, but conſtantly and for euer. They are made partakers of the euerlaſting couenant of God, and are bleſſed in themſelues, and in their ſeed and poſterity. *I will giue them one hart and one way, that they may feare me for euer, for the wealth of them, and of their Children after them* (ſaith the Lord. *Iere.* 32.) *And I will make an euerlaſting couenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their*

Ier. 32, 39, 40.

hearts,

hearts, that they shall not depart from mee. And *Esay* 11. *There shall come a Rod forth of the stocke of Ishay, and a graffe shall grow out of his roots, and the spirit of the Lorde shall rest vpon him: the spirit of wisedome & vnderstanding, the spirite of counsell and strength, the spirit of knowledge, and of the feare of the Lord.* The Spirit of the Lord, which resteth vpon the rod and off-spring of *Ishay*; that is, vpon Christ, the Sonne of *Dauid*, is called *The Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord:* Not so much because it doth worke these thinges in the person of Christ, as because, it dooth poure out all these excellent guifts and graces into the hearts of the faithfull. The true feare of God excludeth in all those that haue it, all contempt of God, all froward security and carelesnesse of the flesh, leauing no place vnto false perswasions, whereby to presume vppon our owne righteousnesse. It maketh those in whom it is, zealous to heare Gods word, and so as they wil willingly ouer-passe no opportunity when it is offered, nor think any paines too much that is bestowed therein. It causeth them Esa. 11, 1, 2.

to

to come thereunto with prepared hearts, by prayer before hand vnto God, for the gracious assistance of his blessed spirit, to desire not onely spirituall vnderstanding, that they may generally conceiue & comprehend that which is taught, but spirituall wisedome, also for a right vnderstanding and applying of it in perticuler, that it would please God also so to sanctifie their memories, that the Doctrines and Exhortatations of Gods word, may not oncly sound in their eares, but as good seed in good ground, take roote in their hearts for the glorifying of God, and sure sealing of their owne saluation in the fruits and effects of Faith and obedience all the daies of their life. The feare of God breedeth in all those that haue it a zealous desire, and endeuour to eschewe whatsoeuer is euill, and displeasing God,

Pro. 14. 16. as Prou. 14. *A wise man feareth and separateth from euill.* And before, Chapt. 8.
Prou. 8, 13. *The feare of the Lord is to hate euill, as pride and arrogancy, and the euill way, and a mouth that speaketh lewd things.* And as it breedeth an hatred of such things, euen so withall a study of godly life, and of the seruice of God, according to the two tables

bles of the Ten Commaundements. The feare of God, maketh all such as haue it, patient in aduersitie, thankfull in prosperity, zealous and resolute in the trueth, fruitfull in the workes of holinesse and righteousnesse, according to euery mans place and calling, and the diuers occasions that are offered. And thus hauing considered what the true feare of God is, and what are the fruits and effects thereof, when it is setled in the hart by the spirit of God: It now remaineth, that wee speak a little, yet more fully of the blessed and happy estate of such as are endued with it. As the dew falleth from Heauen, as well vpon the low Grasse, as vppon the tall Cædar. So is there no calling, condition, or degree of men whatsoeuer, vpon whom the Lord out of his rich treasury, vouchsafeth not most bountifully and liberally, to impart and bestow his grace and fauour, if they truely and vnfeignedlie feare him, and haue an holy care and conscience to worship and serue him according to his word. For from the feare of God and his true worship, do all things procede, both concerning this life, and that which is to come. Accor-

ding

ding as of one degree of this bleſſednesse, thus ſpeaketh *Salomon. Prou. 19. The feare*
Pro. 19, 23. *of the Lord leadeth vnto life, and hee that is filled therewith, ſhall continue, and ſhall not be viſited with euill.* By life, he vnderſtandeth not onely this preſent life, but eſpecially that which is to come; plainelie giuing to vnderſtand, that whoſoeuer do truely feare the Lord, they ſhall not onely in this life bee preſerued from all euill of Soule and Body, but in due time exalted alſo to eternall life. Alſo Pſalme 112.
Pſal. 112, 1, 2, &c. *Bleſſed is the man that feareth the Lord, and delighteth greatly in his Commaundements. His ſeede ſhall be mightie vppon Earth, the generation of the righteous ſhall bee bleſſed, &c.* Which wordes doe plainely import, that whoſoeuer do truly and vnfeignedly feare God, and take delight to meditate and exerciſe themſelues in his Lawe and Commaundements (as hee ſpeaketh
Pſal. 1, 1, 2. alſo Pſalme. 1.) to make Gods word the
Lanthorne for their feete, and the light
Pſ. 119, 105 for their paths, the Houſhold, the race and poſterity of ſuch a good man ſhall be repleniſhed with abundance of bleſſednesse, euen as the Lorde pronounceth in the ſecond Commaundement; that *Hee*

will

will shew mercy to a thousand Generations of them, that loue him, and keepe his Commaundements. Also Prou. 22. *The reward of humilitie, and the feare of God, is riches, glory, and life.* So that they who feare the Lord, shall want nothing that is good. They shall haue riches in such measure & manner, as the Lord in his heauenly wisedome and prouidence, doth see to bee fit and necessary for them. They shall haue glory and honour, for the Lord will deliuer them from all rebuke, and not onelie aduance them to the honours, dignities, and preferments of this life, (if hee see it best for his owne glory and their good) as he aduanced *Ioseph, Moses, Daniel, Daniell, &c.* but especially in such priuiledges and prerogatiues as belong to the glory and honour of the heauenly Kingdome: as true faith, peace of conscience, ioy in the holy Ghost, assurance of Gods loue, and of eternall life. And therefore, *Psal.* 34. and 145. doth *Danid* praise the Lord for his goodnesse and mercy towards such as feare him, and for fulfilling their desire. They that truly fear the Lord, haue a promise of blessednesse in all the waies, actions, and enterprises of their

Prou. 22,4.

Psal. 34.
Psal. 145.

Psa.128,2,3 life, as *Psal.* 128. *When thou eatest the labours of thy hands, thou shalt be blessed, and it shall be well with thee.* In their Wiues also, and in their children; *Thy Wife shall be as the fruitfull Vine on the sides of thy house, & thy Children like the Olive Plants round about thy Table.* Againe, they that feare the Lord, haue this excellent priuiledge and prerogatiue vouchsafed them, of the meere goodnesse and mercy of God, that all thinges generally, of what Nature and quality soeuer they bee, how pleasant or vnpleasant vnto the flesh, shall turne with a mutuall consent to their notable good, and to the sure sealing of Gods speciall
Rom.8, 28. loue and fauour towards them, as *Rom.* 8. *We know* (saith the Apostle) *that al thinges worke together for the best vnto them that loue God.* Although the Deuill goe about
1. Pet. 5, 8. continually *as a roaring Lion* (as the Apostle *Peter* calleth him) seeking to deuour and swallow vs vp, though the Lawe of God and our owne consciences do oftentimes accuse vs, by reason of our great & grieuous sinnes: although wee be hated, reproached, despised, and persecuted by prophane and wicked men (who make account they doe God good seruice, if they

may

may any way hurt or moleſt ſuch as preach and profeſſe the true feare of God) yet in due and conuenient time, we ſhall not onely be deliuered from theſe and all other enemies of our ſaluation: but alſo exalted to that eternall glory and bleſſednesse, whereunto our Lorde Ieſus Chriſt himſelfe is aſcended, that hee might prepare and make it ready for vs, according to his owne ſpeech. *Iohn 14. I goe to prepare a place for you; and though I go to prepare a place for you, I will come againe, and receiue you to my ſelfe, that where I am, there may ye be alſo.* This is, and ſhall bee the ende and bleſſed eſtate of all ſuch as truely feare God: they ſhall not onely be endued with the things of this life, in ſuch meaſure and proportion as is fit for them, but they ſhall raigne triumphantly in the glory of Gods kingdome; *All teares beeing wiped away from their eyes.* To the true feare of God therefore, for the obtaining of this bleſſednesse, dooth the Scripture encourage vs in diuers places. As *Deut. 4. Gather me the people together* (ſaith the Lord) *and I will cauſe them to heare my words, that they may learne to feare mee all the daies that they ſhall liue vpon the Earth.* Ioh. 14, 23. Reu. 7, 17. Deut. 4, 10.

Deut. 6, 13. In Chapt. 6. This Commaundement is also giuen, saying; *Thou shalt feare the Lord*
Deu. 10, 12. *thy God, and serue him.* Also Cha. 10. *And now Israell, what doth the Lord thy God require of thee, but to feare the Lord thy God,*
Psal. 22, 23. *&c.* To this effect also. Psal. 22. *Praise the Lord, ye that feare him: magnifie ye him all the seede of Iacob, and feare him all the seed*
Psal. 33, 18. *of Israell.* And Psal. 33. *Beholde, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy.* Thus you see how plentifull the Scripture is in exhorting and in encouraging vs vnto the true feare of God: Neither shall some part of such as feare God, be after this manner blessed of him, but all generally & without exception, according as the Prophet
Psal. 128, 1. saith; not (Psa. 128.) that one or two, but *blessed* (saith hee) *is euery one that feareth the Lord.* So rich, and so exceeding large a treasury hath the Lord, that it extendeth not to some few alone, as to *Noah, Abraham, Dauid,* and such speciall Saints and Seruants of God, but to the eternall and vnspeakable happinesse of all Gods children, of what estate or degree soeuer they be in the World: Iewe or Gentile, bond or free, old or young, rich or poor,

which

which haue liued heeretofore, remaine at this preſent, or ſhall be hereafter vnto the end of the World. According to that of the Apoſtle *Peter. Actes* 10. *Of a truth, I perceiue that God is no accepter of perſons,* Act. 10, 34, 35. *But in euery Nation, he that feareth him, and worketh righteouſneſſe, is accepted with him.* And now, as after this manner, all & euery of thoſe that feare the Lord ſhal be bleſſed of him, not onely with temporall, but eſpecially with all ſpirituall bleſſinges in heauenly things; and as they ſhal haue all things (of what nature and condition ſoeuer they bee) ſucceede to their good: euen ſo ſtandeth the caſe cleane contrariwiſe with the children of this world, with the wicked and vngodly, who haue not the true feare of God before their eyes. Whatſoeuer they poſſeſſe or enioy, it is euen accurſed in the ſight of God, and whatſoeuer they take in hand, it is not bleſſed of him. Whenſoeuer they endure ſickneſſes, troubles, or any other afflictions or calamities, they tend not to their good, as they doe to the good of Gods Children, but are onely entrances (as it were) and beginninges of greater miſeries, and of far more fearfull iudgements,

out of which, they shall neuer bee able to deliuer themselues. And on the contrary, when they liue in health, in pleasures, in peace, and prosperity, these are no arguments of Gods speciall loue, but serue onely as snares to holde them fast, and to fat them vp against the day of slaughter. *Their destruction* (as *Salomon* saith) *shall come suddenly, and who knoweth the ruine of them?* Although they be aduanced to the honors and preferments of this life, haue liberty and power to order all thinges at their pleasure, to the benefit of some, and to the hurt of others, as they think good; yet their glory & triumph, their delights and prosperities, how great and glorious a shew soeuer they carry to dazel the eies of men, shall not only be of no long continuance, but euen as nothing in comparison of their ruine and destruction, which shall be wonderfull fearefull, and continue for euer. Those things which in their owne Nature are sweete, shall bee sower vnto them; and such thinges which in themselues are bitter, shall become vnto them much more bitter, according as of this difference speaketh the Apostle *Paul* to *Titus*. Chapter. 1. *Vnto the pure are all*

Tit. 1. 15.

thinges

things pure, but vnto them, that are defiled and vnbeleeuing, is nothing pure, but euen their minds and consciences are defiled. And Rom. 2. *To them, which by continuance in well doing, seeke glory, and honour, and immortality, eternall life: but to them that are contentious, and disobey the truth, and obey vnrighteousnesse, shall bee indignation and wrath, &c.* Now, the due consideration of this truth, as it discouereth and serueth rightly to reproue the miserable blindenesse, and intollerable blockishnesse, and carnall sence of this world, which maketh little or no account at all of the true feare of God, esteemeth and accounteth such alone to bee most blessed and happy, who enioy the riches, honours, and pleasures, of this life; So that if a man bee wealthy, and of countenance and estimation in the World, and passeth his daies in ease and delight, although he be neuer so void of the true feare of God, neuer so vaine and prophane in the whole course of his conuersation; yet is hee thought and iudged of the most part to be an happy and blessed man, hee is much set by, and had in great reuerence and respect: but on the contrary, if a man bee in poore or meane Rom. 2.7.8

estate, in any trouble, affliction, or distresse, although he be neuer so plentifully repleniſhed with the true feare of God, and with the ſanctifying graces of Gods bleſſed Spirit, yet he is of moſt men, nothing at all accounted of; nay moſt commonly euen reiected and deſpiſed. So that there is as great cauſe at this day, as euer heretofore to take vp the complaint of the Prophet *Habacuk*. Chap. 1. *O Lord* (ſaith he) *how long ſhall I cry, and thou wilt not heare? Euen cry out vnto thee for violence, and thou wilt not helpe?* And a little after, *The Law is diſſolued, and iudgement doth neuer go forth, for the wicked doth compaſſe about the righteous, therefore wrong iudgement proceedeth.* As this doctrine (I ſay) rightly ſerueth to the diſcouery and iuſt reproofe of this prophane partialitie among the Sonnes and Children of men: euen ſo doth it offer vs a double vſe; firſt, very notable occaſion to examine our ſelues, whether wee bee endued with the true feare of God or no. If knowing and conſidering our wants and infirmities, & how farre wee are in euery reſpect, from that perfection which God requireth, we loue the wholeſome Inſtructions, Exhortations,

Hab. 1, 2, 4.

Vſe. 1.

tations, and Admonitions of Gods word as our life, and do esteeme of such as God hath placed ouer vs to this ende, and are zealous and faithfull in their callinges, as blessed and pretious Instruments of our saluation: And if wee haue an holy care and conscience to glorifie GOD accordingly in the reformation of that which is amisse: If we serue and honour God as our Father, depend vpon his will with reuerence, & haue aboue al things an especiall feare, least by any means we should offend him, because of the loue which we beare vnto him. *If we take heede to our feet when we enter into the house of God* (as *Salomon* counselleth. *Eccles. 4.*) *and be more* Eccle. 4,14. *neere to heare, then to offer the sacrifice of fooles*: comming to the holy exercises of Religion with prepared hearts, by prayer before hand vnto God for the gracious assistance of his blessed Spirit: and if the word of God when we haue heard it, bee vnto vs a word of power, to cast downe holds, *the imaginations also, and euery high* 2 Cor. 10, 4, *thing that is exalted against the knowledge* 5. *of GOD, and to bring into captiuity euery thought, to the obedience of Christ*, as speaketh the Apostle. 2. Cor. 10. a word of

refor-

reformation also, & of life and saluation: If with ful *purpose of hart we cleau vnto the Lord, delight* in good thinges as in our life, and eschew euery thing which wee know to be euill, as deadly poyson: If we be zealous and resolute in the truth, are
Rom. 1.16. not ashamed of Christ, nor of his Gospel, but labour and endeuour to grow and go forward in all dutifull obedience according thereunto, as we grow and go forward in years and daies, our latter works better then our former, and we bringing
Iohn. 13,34 forth fruit in our age. If wee loue one
Mat. 5.44. another as Christ hath loued vs, yea, euen our Enemies, doing good to them that hate vs, and praying for them that persecute vs; If we reioice in good things with them that so reioyce, and especially because our consciences are certified by Gods Spirit, that our Names are written in the Booke of Life; If we bee vexed in Soule, to see and consider the vnlawfull deeds of wicked and vngodly men, and
Psa. 119.53. with the Prophet *Dauid* haue our eyes
136.158. gush forth teares, because men make no conscience of *Breaking Gods commaunde-*
Eph. 4.26. *ments*: If we bee angry *and sinne not, not suffering the Sunne to goe downe vpon our wrath,*

wrath, loue ſuch as preach and profeſſe the feare of God, becauſe they doe ſo. If we be carefull to keepe and preſerue our members from being the Inſtruments of ſinne, and to make them the Inſtruments of holineſſe and righteouſneſſe: Theſe and ſuch like, are infallible Arguments and Demonſtrations of the true feare of God in vs; and then according to Gods promiſe, may we boldly expect a bleſſing vpon our Soules and bodies, vppon our Wiues, Children, and poſteritie, that we ſhall haue in this life all neceſſary Teſtimonies of Gods ſpeciall loue, and in due and conuenient time be exalted to eternall life. Whereas on the contrary, if we feele not theſe effects in any comfortable meaſure: how can we poſſibly haue this aſſurance? After this manner, if we examine our ſelues and the State and condition of the time wherein wee liue; ſhall wee ſay that ſuch haue the true feare of God, that are puffed vp with ſuch high and proud conceits of themſelues, as that they thinke great ſcorne to be inſtructed, admoniſhed, and put in minde? That account ſuch Miniſters their deadly Enemies, that will not flatter them in their corrupt Rom. 6. 13

corrupt humours, but deale plainely and directly for their amendment? And are so farre from being amended, as that they wickedly take occasion hereby to harden themselues the more, and to waxe worse and worse? Shall we say that such men haue the true feare of God in them, who neuer come prepared to the hearing of Gods word by prayer before hand, for the humbling and sanctifying of their harts? Nor make any conscience to walke in obedience, according to such wholesome instructions and exhortations as are deliuered vnto them? That are vain and horrible Swearers and Blasphemers, malicious, enuious, giuen to contention, quarelling, and debate? Such as reiect all good motions tending to true Christian peace and loue, and will neuer be appeased? Such as are Scoffers, Railers, filthy Talkers, Whisperers, Backe-byters, &c. Shall we say, that such men as they are doe truly fear God? Surely, let others iudge as they list, it is to me an euident truth, according to the euidence of the word of God, that there is in such no true feare of God at al. And if ther be in them no true feare of God, then is it withall as cleere and

Rom. 1, 29, 30.

Rom. 3. 18.

and euident, that what shew or countenance soeuer such men carry, and howsoeuer it be otherwise thought and iudged of in the World, yet are they euen accursed in their Soules and bodies, in all that they possesse; yea, in all the workes, actions, and enterprises of their liues: they haue no true testimony of Gods speciall loue in this life, and their portion after this life, must bee with the Deuill and his Angels, from which there shall neuer be any redemption. And now, whether this be not yet the disposition of many at this day; yea, euen of some within the compasse of our owne experience, I will not vrge it further, but refer it to euery mans conscience to examine and conclude. *Vse 2.* Another vse arising from the former doctrin, is this, that to the end we may be blessed of God, and that not onely with temporall, but especiallie with such guifts and graces as are spiritual and heauenly: that wee wholly dedicate and consecrate our selues to the true feare of GOD, and to worship and serue him according to his word all the daies of our life. All the daies of our life (I say) for it is not enough to feare and serue God, and to seeme religi-

ous

ous for a time, but if we will be blessed of God, we must feare him, and glorifie his Name in the practise and performance of his will and Commaundements for euer. And therefore notably saith *Salomon.Pro.* 28. *Blessed is the Man that feareth alway.* Pro. 28,14. Assuring our selues, that hauing the feare of God after this manner before our eies, and walking in obedience according hereunto: how basely soeuer we be esteemed and accounted of in the World, and howsoeuer hated, contemned, or reiected, yet shall we not faile to be blessed of God: For *Blessed is euery man* (saith *Dauid*) *that feareth God*. Hee doth not say that a man is blessed because hee is rich, neither that hee is vnhappy or accursed, because he is either poore, or otherwise contemptible before the Sons of Men: but from hence deriueth he the foundation of all true happinesse, that Men feare God. And therefore for the conclusion at this time, what great neede we haue to pray vnto God, to *Giue vs one heart and one way, that we may feare him for euer.* And to *make an euerlasting couenant with vs, that he will neuer turne away from vs to doe vs good, but to put his feare in our harts,*

that

that we may neuer depart from him, I need not preſſe it any further, euery man that hath any ſpirituall feeling, may eaſily perceiue and vnderſtand it: And the Lorde giue vs all grace to make good vſe of it, for Ieſus Chriſts ſake,

Amen.

FINIS.

To the godly disposed Reader.

THE Lord, the searcher of all heartes (Christian Reader) doth know, that when these Sermons were first preached, there was no purpose at all that they should come (at any time) vnto the Presse. And therefore were the seuerall Doctrines applyed, according to the occasion and necessity of the time, as might best fit the capacity, and tend to the good of those that heard them. Notwithstanding (for the reasons which in the Dedicatory Epistle are expressed) it hath since beene thought most conuenient and necessary, that they should be published. And howsoeuer vpon a second viewe and meditation, many thinges might haue beene added, or changed to the better: yet (for the same reasons and considerations

also) it was not iudged either fit or safe. But that all and euery part (as neere as was possible without addition or detraction) should come abroade and discouer it selfe (euen at noone day) in matter and forme, in the very same wordes and Phrases, wherein at the first it was deliuered. Nothing doubting but the godly, learned, and iudicious Reader, will thereupon be induced charitably to interpret all thinges, to beare with such defectes as hee may discerne and iudge the best. Now if that which was intended thus for the good of a fewe (and tended to the offence and hurt of some) doe by this meanes redound to the profit and comfort of many: (for one and the same Doctrine of Christs Gospell becomes often (as it is well knowne) a sauour of life to some, and a sauour of death to others:) Let such as feele and find this profit and comfort, praise God for his mercifull prouidence towardes them, in this behalfe, and pray for the ioy and comfort of him, who in this hath laboured for the same vnto them. And who in a greater measure (through Gods assistance) shall expresse the desire of his heart heerein hereafter, if God vouchsafe life and peace: and if this already done, haue (as there is hope they will haue) the wished effect.

In

In the meane season, let all true Christians beare this Lesson in minde (as which by woefull experience) is found most necessary and profitable for them. That they take diligent heede (as they tender the glory of God and their owne saluation) that they doe not so much respect the persons of such as are set ouer them in the Lorde, as the wholesome Doctrines of Gods word, which they teach and deliuer, least through a dislike which they haue of the men, they lose the grace that is offered vnto them. It being most sure and certaine, not onely by the examples and testimonies of the Scripture, but by lamentable experience, that where the people are ill conceited of the Minister, though he Preach the word of God neuer so soundly and sincerely, yet is the profit that they reape thereby but very small. Not without great cause therefore, to the end the Iewes might beleeue in him as in the true Sonne of God, sent of God for their good and saluation: doth our Lord Iesus Christ. Iohn 10. require at their handes a due consideration of his workes. As knowing well, that vntill they had a good opinion of him, and by his workes became perswaded that he was of God, whatsoeuer hee should teach and Preach, would bee but in

Iob. 10, 37, 38.

vaine, and without effect. And surely this is a point of great importance. For among many duly considering, what great hurt they doe to themselues, and how much they hinder the saluation of their owne Soules, in withdrawing their hearts and affections from the Minister, and in nourishing strife and contention with him, whom God hath sent to breake vnto them the Bread of life. If the Minister for his part be not in truth and sincerity of heart, very willing and desirous to line in loue and peace with those that hear him. If he be guilty in himselfe of bearing enuy or malice towards any of them, he cannot withall but be guilty of his owne Soule of vnfaithfulnesse in his calling, and that he hath great want of true loue, both towards Christ and towards his Church. And surely so long too, it is vnpossible that he should performe the duties of his calling, with such chearefulnesse, zeale, and power, as otherwise he might. And therefore howsoeuer such a one doth worthily deserue to be sharply censured and reprooued, yet must the people take heede, that (if it be for no other speciall matter in him, yet) in regard of their owne good and saluation, they settle their affections vpon him in as kinde and loving a

manner

manner as is possible for them. Assuring themselues, that the maine & especiall hurt that can ensue (by quarrelling and contending him with, by making him the obiect of their mallice, and by scoffing, reproaching, and traducing him) is to themselues. They hereby hindring their encrease in knowledge, in faith, and repentance; and wilfully debarring themselues of all other graces of sanctification. For so long as they like not the Minister, they come to the hearing of his Preaching with no sincere affections, but with preiudicate opinions, take few admonions or reproofes in any good part, are apt to wrest and peruert euery thing they heare. And so whereas the Doctrine taught is in it selfe, and vnto others the sauour of life; it becomes vnto them the sauour of Death. As if it shall please God to open their eyes, and to touch their harts, with griefe of hart, and with remorse of conscience, they will be constrained to acknowledge. Thus wishing to euery faithfull one, as vnto mine owne Soule, I cease any further to hold their eyes from the worke it selfe, which now at length comes to the view, as siluer, no lesse tryed then seauen times in the Fire.

Not-

Notwithstanding, of this yet further I must desire the Christian Reader to bee admertised, that whereas I comprehended the whole ensuing matter of these seauen verses into eight Sermons, and so deliuered it to be printed: it is nowe (but by what meanes I know not) distinguished into twelue. By reason of which new deuision, diuers of them haue neither orderly beginning nor conclusion. The which, as it nothing pleaseth mee to behold: so could I not but cause the charitable Reader (for mine owne discharge) to vnderstand it. It lying not in my power to preuent this change, many of them beeing printed before I had any sufficient notice thereof at all. Farewell.

Iohn Frewen.